THE INSTINCTUAL DRIVES AND THE ENNEAGRAM

José Luis Marzo

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THE INSTINCTUAL DRIVES AND THE ENNEAGRAM

JOHN LUCKOVICH

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“This book can fundamentally shift how you understand yourself, how you became who you are and how you can transform into a more real authentic you. John Luckovich accomplishes what’s nearly impossible in one book. He thoroughly transparently combines the roots and history of Enneagram studies with clear, deep, bold methods for taking it powerfully into our daily lives. His main method is taking up the instincts, an often neglected and misunderstood aspect of the Enneagram, and powerfully showing how they simultaneously keep us stuck and asleep and can be the pathways to profound awakening. An indispensable guide for anyone on the inner path.”

— James Flaherty, MCC

Founder New Ventures West & Integral Coaching

“I believe what you’re doing is singularly mature, insightful, and original and establishes a new benchmark in Enneagram of Personality studies, as well as the strongest bridge I have seen between the Enneagram of Personality starting points and the more subtle, sensation/attention-based transformational psychology of the Gurdjieff work. You bring them together

in a way that is bold, sophisticated, and practically useful—for both camps. And that will be there in this book for "those with eyes" to dig out, even in the state of relative disarray in which you have sent it to me."
— Rev. Dr. Cynthia Bourgeault, author, The Holy Trinity and the Law of Three and The Meaning of Mary Magdalene.
"In The Instinctual Drives and the Enneagram, Enneagram teacher John Luckovich draws together many influences and synthesizes them into a unique model. The book presents the Enneagram and Instincts as deep pathways to spiritual and psychological growth. It offers a dense range of useful insights - from the arcane to the practical - that further opens up the Enneagram as a tool for powerful positive change."
— Tom Condon, author, The Dynamic Enneagram

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FOREWORD BY RUSS HUDSON

The basics of the Enneagram can be learned in a short time and basically consists of nine type descriptions. Most of us are introduced to the system this way, and as we read the descriptions or have someone tell us about them, we decide which number "fits us best," and voila! We can join the Enneagram conversation and speak about being a certain type. Not much is required of us, and while it can be a little bit humiliating to realize that in many ways we are quite like one ninth of the people on the planet, there is also great comfort in feeling understood—knowing that people have indeed felt similar things and that there is a logic to the way our consciousness works. It is not random.

If we go a little further, we get interested in the types of our friends and loved ones. Some of us get a bit "type-happy," applying numbers to everyone we meet (and sometimes with less than enthusiastic responses from those we have typed). However, as we get a little more skillful, we learn that knowing the type patterns of our spouse, our lover, our children, our parents, our co-

workers, or our boss can be enormously helpful. Some of their hitherto "strange" behavior makes more sense. This can be a big support *if and when we remember to use the tool and to step out of our own pattern for a few moments*. Many of us may never notice how rare that is, and how difficult it is to remember that our habitual ways of being are not the only way we can proceed—there are other responses available to us. But often people learn the basics and are happy with that or simply do not know there is more to it. People say things like "I already did the Enneagram" after listening to a blog or hearing a three-hour talk on the subject. Others use it occasionally to help them figure people out, to explain themselves to others, or simply to enjoy sharing theories and chatting about it with fellow enthusiasts.

But if we stop there—and many do—we miss the real power and magic of the Enneagram, which is explicitly about *transforming* our identity. If we keep looking into it beyond the popular social media blogs and articles, we start to get a sense that there is much more to this subject than we could have imagined. For one thing, we learn that the modern Enneagram is based in teachings that have been around for *a long time*, and that it was brought into the modern world by a small number of people who really devoted their entire lives to studying it, and thus studying human nature at a deep level.

Originally, the Enneagram map of personality was part of an approach to the awakening and development of human consciousness. The overall schema of the system was brought to the attention of the modern world just prior to the First World War by the Greek-Armenian teacher Georges Gurdjieff, who taught the Enneagram not as a collection of types, but as a way of looking at the phenomena of reality through more awakened eyes. He sought to open to a deeper set of possibilities for human evolution.

Most centrally, for Gurdjieff and those who practice his teachings, the Enneagram is a system designed to help us cultivate our capacity to be *present*—to be more fully awake in our body, heart, and mind. Over the course of working with his students for several decades, he taught the inner meaning and uses of the Enneagram *symbol* but *not* the system of types. Nonetheless, he brought forward many concepts and teachings which are central to the deeper Enneagram work: the Centers, the Instincts, the transformation of the emotions, the relationship of personality and essence, and so forth. He called his overall approach the Fourth Way—a way in ordinary life that requires working on all the different elements of our psyche.

It is hard to imagine how breathtaking it must have been to encounter these ideas over a century ago when Gurdjieff was first presenting them to European and North American audiences. And today, even though many people may never have heard of Gurdjieff or been directly exposed to his writings or teachings, they are very likely to have been influenced by his ideas which have seeped into many subsequent teachings of self-development and into various expressions of art and literature.

When I learned the Enneagram back in the 1970s and 80s it was absolutely in this Fourth Way sensibility, and what I learned, this developmental approach to the system, has remained foundational for me. Now, following this path of authentic inner work, John Luckovich, the author of this wonderful book, is also working with the key concepts arising out of the Fourth Way orientation.

While Gurdjieff's contributions to the underlying framework and philosophy behind the Enneagram is enormous, the map of personality that is the most popular part of the system was derived from the work of Oscar Ichazo. Having learned Gurdjieff's teachings and having immersed himself in a variety of spiritual disciplines, both Eastern and Western, Ichazo was inspired to put several key maps of consciousness together through the patterns revealed by the Enneagram, and it was he who realized the correct sequence of the types around the symbol. He was particularly inspired by the Neoplatonic works of Plotinus; the forms of distraction and vexation from the Christian Desert Fathers of Egypt who were the first Christian monastics in the world; and the Hebrew Holy Qabalah with its Tree of Life and Spheres (*sephirot*) of Divine Consciousness. He saw in these diverse teachings aspects of a profound understanding of the human soul, and he sought to find a new level of unity of these perspectives. Only someone who has pondered the Enneagram seriously can truly appreciate the enormity of Ichazo's realization.

All subsequent work on the nine points is based in his seminal teachings. He, like Gurdjieff, saw the typology explicitly as a tool for awakening. He did not think the types were a person's identity. He called them fixations and could be described more accurately as a way of pointing to the particular ego patterns that we tend to get stuck in. Nonetheless, as both Gurdjieff and Ichazo taught, these patterns are based in real qualities of our consciousness. These real qualities of presence, found in all human beings, are referred to as

Essence in the Fourth Way teachings.

The central idea here—and one that will be presented in this book again and again, is that the real inner work is not about fixing or polishing the ego, nor is it about eradicating the ego. It is about recovering and developing our essence and bringing our egoic life into greater integration with our core of consciousness. When you understand this, you begin to grasp what the Enneagram is really for, and it becomes a truly magnificent means of seeing our ego patterns in action as well as getting more and more vivid impressions of what we are beyond those patterns.

It was the Chilean psychiatrist Claudio Naranjo who brought Ichazo's teachings to the United States in the early 1970s. Naranjo wanted to demonstrate the congruence between Ichazo's brilliant theories, and the findings of contemporary psychology. Naranjo himself had worked extensively with Fritz Perls, the founder of Gestalt Therapy, and was keen to develop a true marriage of psychology and spiritual practice. He originally kept his teachings within a private group he was leading in California (which included the modern teachers Hameed Ali, a.k.a. A.H. Almaas, and Sandra Maitri), and like Ichazo and Gurdjieff, he was dubious that much good could come from the Enneagram map without the context of a real inner work orientation. Nonetheless, word got out, and the system spread rapidly through different channels in the spiritual communities of the time.

In the 1980s, books by Don Richard Riso, Helen Palmer, and others introduced the Enneagram typology to a large new audience. While both of those teachers had an orientation toward spirit and the development of consciousness, the popularity of the system quickly outgrew the groups that were seeking to teach it in a responsible way, and increasingly, many people knew about the nine types, but knew next to nothing about the inner work behind the typology—*which is its very reason for existing.*

I learned the Enneagram originally and explicitly through the Gurdjieff Work and had the great fortune to learn under a number of teachers who had lived and worked directly with Mr. Gurdjieff. I had dedicated over a decade of my life to this practice when I met Don Riso, who had published his first book, *Personality Types.* Don, a former Jesuit, sought, like Naranjo, to demonstrate the psychological validity of the Enneagram model. He worked for over a decade on that first book, and when we met, he was curious to learn about Gurdjieff and the methods of inner work. From those

conversations, our business and teaching partnership was born. We went on to study together in the Gurdjieff Work, and later in the *Diamond Approach* of A.H. Almaas. We knew instinctively that good teachers must remain good students.

When Don and I wrote *The Wisdom of the Enneagram* back in the 1990s, our aim was to write a book that would introduce the growing audience of Enneagram students to its original purpose. We wanted to show how it was a possible entrée into a life of inner work and spiritual service. We wanted to show also how seamlessly the psychology and the spiritual work were two sides of the same coin—not two incompatible orientations forced together. To our great relief, the book struck a chord and remains for many a central text for Enneagram studies. And perhaps again this is because the book is directing students to the deeper journey that is possible with this work. That book was published in 1999, over 20 years ago, and the time is ripe for a new wave of Enneagram books dealing with the deeper work to appear. And you have one of those in your hands right now.

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When I first met John Luckovich, some 15 years ago or more, he was still quite young but completely on fire with the Enneagram. He reminded me of myself at that age, and I remember thinking that one day he might very well become a significant teacher of this work. And in so many ways, John did not disappoint. He learned all he could of the basics of the system and studied with several reputable teachers and groups. From the very beginning he was drawn to the energetic and somatic approaches to working with the system, and he also studied breathwork with noted teacher Jessica Dibb. But for me, most significantly, he also sought out real Fourth Way teachers and teachings and got down to the long process of unwinding his psyche and learning how to live and to relate more and more completely from living presence.

John learned my teachings inside and out and also became deeply familiar with the teachings of Gurdjieff as well as of a student of Gurdjeff's, the noted Fourth Way teacher J.G. Bennett. But he did not merely read books—he went to weekly classes, he rigorously practiced meditation, he studied Gurdjieff Movements, and went to long intensive retreats. He was willing to pay his dues to be able to understand and embody this work in an authentic way. As we embark on such a process, we cannot know—and this is probably a mercy—how long the journey will be, how raw we will feel at certain times, and

how deeply we will get our hearts broken as we see what is *possible* for humanity even as we are also seeing what Gurdjieff referred to repeatedly as our *sleep*. Indeed, it is almost impossible in the early stages of our journey to understand how truly trapped we are by our habits and fears—the fixations that Ichazo was illuminating. It is even harder to not *react* to the suffering, ignorance, and pain we begin to see in a more ongoing way. We learn that the real work is not to transcend the suffering of the world, but to open to a *grace*, a finer energy in Gurdjieff's language, that makes it possible to *respond* with compassion and intelligence instead of *reacting* out of our own unresolved issues and pain.

John Luckovich understands this and is earnestly on his own journey—learning from his mistakes, catching himself in his patterns, and deepening his curiosity as to how he can better surrender to the truest impulses in him. He knows there is no quick fix, and he is in it for the long haul. This book is directed at such people—people like John, like me, and like many of the amazing students I have been so lucky to meet along the way. This is not a facile Enneagram book, it is a book about how the Enneagram can support us in cultivating our presence and our compassion.

John might have focused on many topics. Once you get into the Enneagram in a serious way, you discover that there are dozens of teachings and components to the system—all fascinating and worthy of contemplation. But having a natural sense for movement, energy, and somatic awareness, he was drawn to study what have variously been called the Instincts, the Instinctual Drives, and the Subtypes, which are indeed pivotal for any real shift in a person's center of gravity from personality to Essence. As you read this book, you will get a cornucopia of insights into how that can be accomplished.

When John began studying with me many years ago, he quickly grasped four essential ingredients to the progress I had been making with the instinct teachings. One was that this material was still largely unknown, and that many of the common ideas floating around the Enneagram world at that time were limited to say the least and did not seem to have much in the way of a coherent architecture. They seemed to be a grab-bag of descriptions and traits. Second, I did not go to popular Enneagram sources to research this topic. I turned to the original teachings from Gurdjieff and from various spiritual traditions, and just as importantly, to the findings of contemporary science, which as it turns out, has quite a lot to say about these instinctual

drives. Third, I quickly came to realize that while the material was in some ways easier to understand and discern than some of the patterns of the nine types, people were very resistant to seeing how they actually manifested these instinctual energies. There is something so naked, so close to the bone about this material that it tends to bring up many ego defenses—such that even some teachers of the Enneagram end up distorting some of the most important material because it involves such an adult conversation. We had to learn how to speak to the real drives and hold a sensitive awareness to how overwhelming this material could be for people. Fourth, I learned that it was easier for people to discern their patterns if we broke the three major categories of the instinctual drives, Self Preservation, Sexual (Attraction/Chemistry), and Social, into smaller pieces that got into specific behaviors. Thus, creating three zones of behavior within each instinct helps people to see their particular relationships with different elements of each instinctual drive.

Thus, building on a foundation from the Gurdjieff Work, the teachings of Ichazo and Naranjo, and my own work with the Instincts, John has forged ahead and written a truly remarkable book. It is a bold and important step for him and for the Enneagram field, and I sense it will be of great service to serious students of this work for many years to come. There are many teachers using the Enneagram and the concept of the Instincts for a variety of goals, and people will tend to highlight in their teachings what is relevant for the aim they have for themselves and for their students. John Luckovich does not beat around the bush and lets us know right away that the material in this book is explicitly for inner work and soul development. And with great eloquence and patience, he unpacks this potentially complex material in a way that makes it understandable and relevant. While there are a number of teachers working in this area who have my love and respect, I dare say there is no one in the world who has spent more time contemplating the meaning and context of this material than John. He is bringing many invaluable new insights into the greater Enneagram conversation. I look forward to whatever other works he turns his attention to next!

As John’s friend, and as one of his erstwhile “mentors,” I was curious to see how he would tackle this enormous subject. I knew the potential dangers and pitfalls of such a vast undertaking and knew it would take longer than he might have expected. But as you are reading a book, you can tell when it has

“cooked long enough”—when the words and ideas flow easily and the author is comfortable enough with the material to be authoritative rather than authoritarian. I was delighted by John’s insights, his many innovative and clarifying ideas, and the growing power and maturity of his language. For me, this book was a pleasure to read, and I trust it will be for you too. When I read a book of this nature, full as it is of many challenging and potentially life-changing ideas, I give myself permission to pause, to breathe, to ponder what I just read, and to come back to the text as I feel ready for the next round of ideas.

I suspect you have a new “Enneagram classic” in your hands. So please enjoy the journey, dig in and see how this inner work opens things up for you, for your relationships, and paves the way for authentic awakening in your life.

Russ Hudson
New York City
April 22, 2020

INTRODUCTION

> *“At a certain moment we come to see two aspects, two natures, in ourselves - a higher nature related to one world and a lower nature related to another, a different world. What are we? We are neither one nor the other - neither God nor animal. We participate in life with both a divine nature and an animal nature. Man is double, he is not one. And as such, he is only a promise of a man until he can live with both natures present in himself and not withdraw into one or the other. If he withdraws into the higher part, he is distant from his manifestations and can no longer evaluate them, he no longer knows or experiences his animal nature. If he slides into the other nature, he forgets everything that is not animal, and there is nothing to resist it; he is animal... not man. The animal always refuses the angel. The angel turns away from the animal” (de Salzmann, 2011, p. 21).*

I first learned of the Enneagram on a rained-out whitewater canoe trip in high school. I’d just gotten to know Mary Cloud and her best friend, Colleen Conboy, when we took refuge under a flimsy wooden shelter at a campground in the North Georgia mountains. As the downpour persisted, Mary told me, “John, you’re a Four.”

“What’s a Four?” I asked.

Mary’s father, Bob Fecas, was a teacher at our school and had been friends with Don Riso, the author of one of the early influential books on the Enneagram, *Personality Types,* when they were Jesuits together in New Orleans. Mary grew up fluent in the Enneagram. Poorly concealed from the rain, she and Colleen filled me in on the intricacies of Fourness.

If you know anything about the personality type that occupies the Four point on the Enneagram, you’re probably familiar with their sense of being unique and alien. Yet here was a description, something quantifiable and packaged, that corresponded with my experience so excruciatingly well that my body went cold. It wasn’t an all-at-once realization, but what something in me understood long before my mind caught up was that if the nuances of my personality dynamics could be captured so perfectly in a psychological system, it meant that hundreds of millions of people had to be exactly like me, and maybe there was nothing unique about me after all.

I needed to uncover what part of me couldn’t be captured by a mere description. What was *I,* apart from a structure? This, to me, is the beginning of spiritual inquiry. It was the Enneagram laying bare the psychological patterns I’d taken as constituting my identity that awakened a need to find what in me couldn’t be defined and packaged. It was this path that, for me, the Enneagram directly spoke to. It read *me.*

Throughout this book, I frequently use the term “spiritual,” but this needs some clarification. I don’t mean beliefs, miracles, or speculation about higher beings. I mean the endeavor to develop human awareness beyond the constraints of its conditioning—an endeavor that has persisted in various forms since long before recorded history. As the term is applied here, it is not about being “good,” nor is it about adopting a particular lifestyle or holding a mental scheme of irrational beliefs that contradict observable reality. It’s about inner freedom: the freedom of consciousness to recognize itself directly, to “be” without conditions, regardless of one’s state. While many modern religious systems of improbable beliefs and dogma have diluted the popular sense of what spirituality means, these began as sincere inquiries into the nature of consciousness—what within us can have consciousness, what can we be conscious of, and what constrains it.

Those constraints are the focus of this book. Many of the world’s spiritual traditions indicate that the greatest limitation on consciousness is our

derivation of identity from the drives of the body. To be fully human, then, requires these two seemingly oppositional aspects of our nature, consciousness and our material bodies, to be in the right relationship with one another. Because of this the Instinctual Drives, the biologically rooted motivations to meet our physical and emotional needs, are at the key to what makes the Enneagram the potent tool for inner freedom that it has the potential to be, but they have often been treated as merely a modifier of one's core type. The reality is that, taken together, the Enneagram and the Instinctual Drives illuminate both the conflict and cooperation between our spiritual life and animal life at the heart of the human condition.

My interest in the Instinctual Drives began with that introductory conversation with my friends, but at the outset I felt the instincts were only vaguely understood, inadequately articulated, and often didn't match up with any conception of instinct in other fields. I wanted to solve this. As I entered more deeply into spiritual practice and study, it became apparent to me just how central the role of the Instinctual Drives is in inner transformation.

Several profound experiences have shaped my view of the instincts and their relevance to inner work. One of these was via an altered state of consciousness, in which I was in direct, visceral contact with a kind of fear that felt to me like a physical layer living throughout my flesh, coiled around my bones almost like a parasite. This fear was entirely concentrated around issues related to my dominant Instinctual Drive.

I began to recognize these instinctual fears as the very core of what keeps my consciousness asleep and my presence deficient. There was a conviction deep within my body, almost entirely unrelated to my conscious point of view, that if I didn't fulfill these instinctual needs, which my mind judged to be relatively superficial, I would have been worse off than dead. For fear of this intensity, I had no frame of reference, and it motivated me to undertake a deep dive of study in biology, anthropology, and other subjects. I needed to better understand the human organism, its needs, and the impacts of these needs on our psychological and, consequently, our spiritual life.

In my obsessive Enneagram inquiries, I often ran up against allusions to the work of George Ivanovich Gurdjieff and other spiritual, mystical, and psychological systems. Over time and with study, it became clear that without contact with this background and application of inner practice, the Enneagram was fragmentary. Despite the clarity and insight it offers, without

an inner work practice, the Enneagram of Personality can't amount to much. Because, even with all the knowledge in the world, the ego doesn't want to see itself. The Enneagram requires praxis. True inner work is not simply a change of state, but a change of being.

G. I. Gurdjieff was a teacher of a multi-layered modality of inner work known as the Fourth Way. He's the first person to introduce the Enneagram to audiences outside specialized mystical schools, though he never taught the Enneagram as a system of personality. There's no evidence to suggest he knew the Enneagram as a personality system. If he was aware of the typology of the Enneagram, it's likely he intentionally didn't teach it so as to prevent people from using their knowledge of type to support identification with their personality. Unfortunately, a great portion of the popular study of the Enneagram is used merely for fueling fascination with oneself.

The Fourth Way is best understood in contrast to other ways or paths of achieving inner freedom. The first way, the Way of the Fakir, is the way of mastery over the body, of dis-identifying with the body through asceticism or paths like karma yoga. The second way is that of the monk, the path of devotion, through purifying the heart of selfhood and thereby transforming identity, as in Bhakti yoga. And the third way, the Way of the Yogi, is the path of understanding through the development of attention and awakening superpersonal consciousness in the mind, as in Jnana-yoga. These traditional "ways" require removing ourselves from daily life in order to completely devote oneself to those paths, and each path emphasizes the body, the heart, or the mind rather than developing all three equally.

The Fourth Way is about working for inner freedom within the conditions of practical life, holistically. The key is to bring presence to the body, heart, and mind together and as necessary. It's a recognition that each moment is providing raw material that we can use on our path of development. The aim is inner work, not belief. Accepting anything on faith or belief is a detriment to the Fourth Way; only a wholehearted commitment to practice with patience and to keep sincere curiosity about one's actual state is needed.

From the perspective of the Fourth Way, the totality of our experience must become an invitation to examine and bring attention to new layers of awareness. There is also an understanding in the Fourth Way that psychological work and work on being are different streams of development, yet they are related to one another and must be addressed simultaneously

within the conditions of a person's daily life.

Inner work within the daily conditions of life is really not possible without a deep confrontation with the Instinctual Drives because they *are the conditions of daily life*. This is why a book, initially conceived of as a straightforward attempt to ground the Enneagrammatic use of the instincts in practical biology and psychology, escalated into a much bigger project of articulating the path of inner development and the relationship of personality to essence. It couldn't have been any other way because the Self-Preservation, Sexual, and Social Drives and our Enneagram Type's connections to them present the richest and most obvious material useful in self-observation, presence, and the development of consciousness.

I want to be clear that I am not a teacher of the Gurdjieff Work nor an authority on the Fourth Way. I believe that without a foundation in committed inner work, the Enneagram of Personality is merely a label-making tool that can help us only in shifting our state when we happen to remember that we can do so. Since the Fourth Way is my personal path of inner work and because it has the added significance of also having used the symbol of the Enneagram, I will be drawing on it extensively in this book.

However, it's not my intention to promote the Fourth Way as the one true holy path to dissolving ego identifications. It does provide an unwavering approach to the development of attention and consciousness in which anything and everything is rich material useful for the development of one's being, an orientation overlooked in many spiritual undertakings. In particular, the Fourth Way emphasizes the centrality of physical sensation, which is crucial for inner work, presence, and relating to the Instinctual Drives, as we'll examine later on. With this in mind, I am bringing my own understanding to the teachings of Gurdjieff and Fourth Way teachers, so it is important to underscore that my perspective should not be taken as an authentic representation of Fourth Way teachings nor should my articulation of Fourth Way concepts be understood as definitive or even accurate.

For many in the Gurdjieff Work, the Enneagram of Personality is heretical; a misuse of the sacred Enneagram, pop psychology nonsense akin to newspaper horoscopes, an attempt to profit off the Work, or straight up delusion. Obviously, I don't share this view, but without a solid foundation of inner work, the Enneagram is at risk of being cheapened at best and being used for marketing, social manipulation, and crystalizing delusion at worst.

As of writing this, the Enneagram is exploding in popularity. There's no turning back now, so in writing this book, my hope is that this will encourage Enneagram enthusiasts to take the implications of the typology into serious inner work. Grounded Work with the Instincts and their role in our inner life is the best point of entry for taking the Enneagram beyond self-help. Venturing past the cycle of momentarily waking up and falling asleep again is vital if we are to use this sacred tool for sincere liberation.

The material offered here was primarily developed for the purpose of helping myself more skillfully apply inner work to my spiritual, psychological, and biological life. It challenges some of the established ideas and definitions in the current Enneagram field, which, I hope, will begin to move the collective understanding of the Enneagram of Personality beyond the analysis of personality and toward an orientation in which the work on being becomes more central.

1
INSTINCT

"Man was composed of two natures, the animal or lower self and the spiritual or higher self, and this because the former is necessary to the development of the latter." - The Zohar

What is Instinct?

Instinct is the most basic arrangement of awareness in organisms. Life responds to stimuli, seeks substances for energy, develops, and reproduces, and these actions are all supported by instinct, acting as basic vehicles of awareness. Instinct is the foundation from which every other capacity of an organism emerges. Human beings live in animal bodies that require regulation: the needs and drives of the body are powerful and intense, rooted in our personal survival and the survival of our species. They express our vital energy, our "life force," equipped with millions of years of somatic intelligence to support and make possible our survival and thriving. Because of this, our Instinctual Drives exert a tremendous influence on our psychology and, therefore, on our spiritual development. With the right cultivation, they are able to support us in expanding the horizons of how we experience ourselves, how we relate to our own life force, and how we create conditions for fostering greater depths of presence.

Instinct is easily trivialized and dismissed as simply the primitive forces and behaviors that keep us from dying, but in fact they serve a much greater role. As neuroscientist Antonio Damasio (2003) explains, our biological systems are forces that strive for life's thriving:

> *the innate equipment of life regulation does not aim for a neither-here-nor-there neutral state midway between life and death. Rather, the goal of the homeostasis endeavor is to provide a better than neutral life state, what we as thinking and affluent creatures identify as wellness and well-being* (p. 35).

They provide a foundation for life to flourish, to be enjoyed, and for finding personal meaning and fulfillment. The instincts carry deep biological wisdom of what our needs are and how to skillfully fulfill them while remaining adaptive and resilient. Our living is an expression of our instinctual capacities, and much of the joy of living is thanks to life actualizing itself through the instincts. They are the cornerstone for our physical, psychological, and spiritual well-being.

"Instinct," however, is a slippery word that can mean many different things to many different people. What is commonly referred to as "instinct" runs the gamut of the most basic autonomic functions of the nervous system that sustain life on a biological level, to the entire organization of our psyche and social systems, depending on the field of study and the source in question. In common vernacular, instinct generally refers to autonomic functions and simple reflexes, such as the glances and smiles exchanged when we're attracted to someone, and even our capacity to read, take note of, and recall the faces of other people. Other times, instinct is meant to capture our desire or knee-jerk reactions.

In the context of the Enneagram, we are concerned with how the body and psychology impact consciousness, and therefore, how consciousness becomes identified with instinctual agendas. We don't become identified with pure physical appetites like hunger or lust, but we can with the motivational drive to care for our physical well-being, with the drive to elicit the sexual choice of a potential partner, and with the drive to create relationships and increase our sense of belonging.

Neuroscientist Donald Pfaff (1999) describes drives as having two main elements. First, a generalized arousal system in the brain produces the energy and motivation to satisfy biological needs. Secondly, a specific constellation

of brain systems produces the feelings, thoughts, and behaviors associated with each particular biological need. As we will see, this is exactly what the Instincts of the Enneagram are: biological drives with specific neural networks, neurochemicals, and motivations to address specific needs.

Instead of focusing exclusively on descriptions of behaviors and personality traits, as is often the case with works on the Enneagram of Personality, this book will help you to also understand the Instinctual Drives in terms of aims and energies. “Aims” refers to the goal of Instinctual Drives, which is to fulfill specific biological needs. They are motivational drives with a definite function and purpose rather than vague catch-all terms. “Energies” refers to the specific qualities of excitation, attention, and psychological boundaries that the energy of the Instinctual Drive is expressed as, which we’ll be calling “Instinctual Approaches” in Chapter Five. They support the pursuit of instinctual needs and deeply influence the texture, shape, and boundaries of attention. Understanding instinct on these terms can help us be less “in our heads” about trying to match our usually-faulty self-perception with a written description and orient us to observe the forces of instinct in real-time.

The needs and approaches help us to see what is motivating us, what needs are not being adequately addressed, and how we unconsciously prefer and apply certain instinctual strategies while ignoring others. This creates an imbalanced “mismatch” of intentions and behaviors. These distinctions can also reveal how we misread our own biological and emotional signals in a way that reinforces a negative psychological status quo. When we view the instincts this way, we understand them and recognize them in ourselves with greater nuance and specificity.

Instinctual Needs

Each Instinctual Drive exists to address specific **needs** grounded in biology. These needs are more than just basic survival maintenance; they speak to a quality of physical, emotional, and psychological well-being that is necessary for a satisfying and well-rounded life.

Psychologist Abraham Maslow is probably best known for his creation of a hierarchical map of human needs, from basic survival and maintenance of our organism to satisfying conditions that support the actualization of an individual’s potential. The map of needs he created was a pyramidal diagram that ranged from basic physiological needs, such as the need for water or to

expel bodily waste, to needs for actualization and increased consciousness.

While some dispute how accurate and scientific this model is, it nonetheless has value. Maslow's model went against American cultural narratives, which are generally disdainful of need and the expression of need, as well as the state of psychology at a time when the emphasis was on psychological dysfunction. Maslow's real contribution was recognizing and articulating that there is no clear universal baseline of what basic needs are—needs are varied, dynamic, and dependent upon where we are developmentally, psychologically, physically, and spiritually. Additionally, Maslow was able to intelligently articulate how basic needs manifest at different levels of development, and that even at high levels of development, basic needs are still present. How needs are managed at one level differs greatly from how they are addressed at more basic levels. What we can draw from Maslow is the understanding of how central a solid foundation in the well-regulated body, instincts, and personality is for the development of true consciousness.

The instinctual needs are the primary motivations for our behavior and the major force behind our personality. Since our habitual state of awareness is quite limited, most of the time we have incorrect assumptions about what's motivating us. The instinctual needs, then, help provide a first step in penetrating a layer of our psychological onion by getting underneath our beliefs about what's driving us, which is vital for awakening from our automatic state. Having an objective view of our real physiological and emotional needs also helps us to take better care of ourselves, but more importantly, it helps us to be real with ourselves.

It is crucial to understand that a great deal of the human struggle to meet basic needs and much of the suffering that results is due to environmental factors, like political, economic, and social climates, abusive relationships, degrading work, or dangerous living situations. This should not be overlooked or ignored, though it is beyond the scope of this book.

Each Instinctual Drive is a motivation to fulfill three basic biological and emotional needs, making for a total of nine needs. It is coincidental that the number matches with the points on the Enneagram, although there seems to be nothing random about the triadic pattern that emerges from everything based in the Enneagram.

The **Needs of the Instinctual Drives** are:

- **Self-Preservation Needs:**
    - **Physical Well-Being:** The need to care for the body. This includes attending to matters of health, safety, and comfort.
    - **Sustainabile Self-Regulation:** The need to cultivate skills and capacities necessary for independent self-regulation and resiliency in the face of challenges. This is the need to strike a "dynamic equilibrium," to find a balance between activity and rest, adaptability and durability, and to feel our own autonomy and competence.
    - **Resources and Foundations:** The need to have resources and assets available for our physical well-being. Our foundations, such as home, work, and family, are resources and provide a basic sense of orientation. Foundations serve as touchstones around which our lives are organized, usually as an expression of our values. Included here is our lifestyle, the sensibility informing the rhythms of our daily living.
- **Sexual Needs:**
    - **Sex:** The need to elicit the sexual choice of potential mates and the need for sexual contact and release.
    - **Chemistry:** The need to seek and find complementary energies, including a need to feel “chosen.” Chemistry is the means by which we sense a creative possibility and enlivening influences.
    - **“Loss of Self”:** The need to get beyond ourselves and our usual psychological boundaries, a temporary dissolution of the habitual experiences of selfhood as a kind of self-renewal.
- **Social Needs:**
    - **Relatedness:** The need to be in a relationship and maintain close emotional contact with others, whether friends, partners, or family. This is our need for emotional intimacy and for giving and receiving attention and care.
    - **Belonging:** The need to feel belonging with someone or something, to feel we matter and are a part of something greater than ourselves. Another way of expressing this need is as a

need for community, collaboration, and for a sense of place and support.

- **Context/Vocation:** The need to interpret the boundaries, expectations, and structures of interpersonal dynamics. This recognition further motivates us to participate in the lives of others beyond self-interested pursuits and to understand one's part in a greater whole. This may manifest as the need to give to or serve others, to create meaning for oneself and others, and to share one's gifts and vocation.

The impact that having our needs met has on our felt sense of well-being and wholeness is hard to measure or capture in a description, but the experience of relief and pleasure is clear. When a need is met, whether physical or emotional, a cascade of hormones and neurotransmitters are released to regulate and restore our nervous system. As physical and psychological health and well-being improves, we relax, happiness increases, compulsions decrease, distress lessens, and we can step outside of the egoic mental and emotional patterns that are reactions to an unregulated body. An inability to meet one's basic needs, on the other hand, leads to intense distress and psychological imbalance.

Recognizing what needs require attending to, versus what needs our ego wants to overindulge or ignore, begins with presence in the body. Taking real care of our needs lessens the "volume" of unconscious associations and reactions of anxiety and distress. Thus, personality, including fears and narcissism, can be rendered more transparent, flexible, and strong instead of fragile and rigid. We can have more inner resources and energy for dealing with life and for relating with others, and more importantly, we have more energy and more force behind our attention for our presence and inner work.

These drives are our life force, and allowed to operate unobstructed from the interference of outdated psychological content, they seek and foster conditions that literally make us more alive. If we are truly following the energy of the instincts, they imbue us with nourishment and meaning, and when our instincts are in a natural alignment of service to our welfare, our health, vitality, and psychological well-being flourish.

The core of the personality is the struggle of how we meet our basic needs.

This has a variety of implications that underscore the value and centrality of instincts in inner work, some of which are immediately useful and some of which we'll return to later on. First is that this structure, the personality, that we invest so much pride and energy in is merely a psychological tool for meeting our needs—it is not a viable source of identity. While we may not always be thinking about or taking direct action to meet our appetites and desires, all of the products of our personality that we're typically quite proud of—including our deep thoughts, our emotions, our creativity, our talents—are features we have adapted that directly or indirectly support meeting one or more of the above needs, as will hopefully become clearer later on. This realization should bring us the humility and curiosity to reconsider where our attachments lie.

Secondly, this also means there is a relationship between our capacity to self-regulate and our quality of consciousness. One characteristic of the ego is ignorance about what the body needs due to its state of general physical dissociation. The ego understands what is required to reinforce identification with itself, but this means that our mental and emotional cravings are often out of sync with our body's real needs.

There is often a great disparity between the body's needs and what the ego craves or thinks it needs. For example, our body may need a certain amount of exercise and a certain nutritional balance, but for the ego, being comfortable all the time and eating the comfort food mom used to make may feel like well-being on an emotional level while being physically and psychologically unhealthy. It's almost a guarantee that we relate to all nine instinctual needs more from the emotional and mental associations attached to them instead of the body's own sensation-based feedback and intelligence.

When the ego's desires override the body's well-being, this creates problems for us physically and psychologically. It means our nervous system stays chronically dysregulated and our bodies become locked into patterns of stress and tension that feel "normal." One reason that stillness is such an important factor in spiritual practices, for example, is because it is very difficult to refine the sensitivity and clarity of consciousness when our nervous system is bound up in tension, emotional reaction, and chronic thoughts from its distress. So our inner work begins when we learn, through physical sensation, to be sensitive to our actual, present state instead of our ego's ideas, concepts, and stories about what we need. We start to bridge this

disparity by learning to **consciously self-regulate**.

Third, as needy humans, we are dependent on forces outside ourselves. Even if we grow our own food, for example, we are still dependent on the conditions that make growing and preparing food possible. When we are born, we're entirely reliant on our parents, and gradually, nature and our parents direct us to being able to meet our own needs with greater skillfulness and efficiency as we grow. However, this dependency on external resources is the source of a great deal of vulnerability and fear that are bound within the instincts and are at the core of the personality. Will the things we need always be there? Will people still want to give me their care and attention?

Most human activity is based on doing things that we think will keep instinctual resources—the objects, circumstances, and people we depend on to regulate us and meet our physical and emotional needs—accessible to us. On the other hand, it is important for people to feel they are autonomous and can meet their own needs. Therefore, the central conflict of the personality is between one's desire to feel autonomous and one's dependency on externals for necessities, which will be explored in detail in Chapter Three.

The fourth implication brings the Enneagram into the mix. That is, because we mistakenly take our identity to be rooted in the personality, we end up projecting the qualities of essence at the core of our Enneagram Type onto instinctual resources. It is like we hold a dim memory of essence, but instead of seeking it directly, it is as if we are trying to evoke the feeling of essence through instinctual needs.

Most human obsession with attention, sex, and wealth boils down to unconsciously viewing instinctual resources as the keys to actualizing the Essential self. The ego believes it will self-actualize by obtaining a desired lifestyle, sexual partners, and esteem or status. When instinct and Enneagram Type are taken together, we gain a clear picture of the crux of our personal and specific pattern of how essence is forgotten and consciousness is enmeshed in instinct. This will be unpacked in Chapters Three and Six. With this in mind, we can take a closer look at the role these drives play in maintaining our bodies and in our psychological make up.

You'll notice that the following section on the Self-Preservation Instinct is shorter than the other two drives. This is not to shortchange or undervalue Self-Preservation, but generally speaking, the Self-Preservation Instinct is relatively straightforward to understand. While not to be taken for granted,

there is far less cultural baggage to unpack for Self-Preservation than there is for Sexual and Social.

Self-Preservation Instinct

Simply put, the Self-Preservation Instinct is the drive for well-being. It is the drive to survive and to work in support of what makes one thrive in both the short- and long-term. As our basic drive of survival, it supplies energy to endure in the face of existential challenges. It is the most compelling and powerful drive, shared by all forms of life, from which the other drives, functions, and capacities of our organism flower.

If we think of life and survival in terms of strict categories of “alive” or “dead,” “surviving” or “dying,” then we fail to really understand something fundamental to life; namely, that life is better understood as a range of energy and vitality rather than as a static state in opposition to death. To be connected with the Self-Preservation Instinct means we directly sense and experience that we are living and growing, that we are constantly in development or decline. The Self-Preservation Instinct is aliveness itself, and therefore our relationship to this instinct reflects our feelings about being alive. How closely one keeps to the visceral, moment-by-moment sense of the energies of the body, especially sensation, is a measure of how present and willing we are to make intentional use of our limited time on Earth. The Self-Preservation Instinct maintains a healthy awareness of death, a source of strength that urges us to use our time wisely and fully, to be intentional with how we live and where we invest energy. What might it mean about the value we place in our life if our breath is routinely poor and shallow? What does it reveal if our bodies are often numb or simply being used like an object to get us from point A to point B?

The Self-Preservation Instinct continuously monitors and gauges the immediate physical state of the organism. It’s sensitive to the body’s direct feedback, providing discernment for what conditions encourage growth and well-being. Listening to this instinct means living in accordance with the body’s real state and need, rather than imposing ideas onto it. It means following the unfolding of our life’s energy. This is the drive that motivates us to test and express our physical capacities and our aggression, but also to rest and foster the conditions that support the optimization of our quality of life force.

Self-Preservation extends its “eye” to include the overall shape of our

lifestyle and a “schematic” overview of how life is lived, how much our style of living is a reflection of and foundation for the things that matter to us. When we’re in touch with this instinct, we see how our lifestyle is a reflection of our conscious and unconscious values. Seeing the patterns we live within shines a great deal of light on the unconscious assumptions and psychological forces motivating us that we may have little awareness of. Very often, the way we actually live stands in contradiction to what we think we value—we might, for example, believe we cherish presence while spending most of our time on mental autopilot. If that’s how our time is used, then what do we truly value? What we spend our time and attention on expresses what we truly value versus what we want to believe is important for us, so the awake Self-Preservation Instinct invites us to look at discrepancies between what we believe versus how we’re really behaving and impacting others.

Practically speaking, this means valuing our lives and bodies such that we make sure to treat it well, to build on and exercise our capacities, to breathe fully, to say “no” to things that are toxic for us, and to take care of our basic needs in a balanced way, like not over-eating or over-exercising. This includes how we make use of our life even in the “in between” moments, the times when nothing is required of us. Is our “off” time spent in distraction, self-numbing, and wasted moments, or are we actually letting ourselves rest with intention and not use time off as another opportunity to check out? Is the way we live guided by waiting for the next thing to grip our attention or by intention? How do we make use of what we have—time, resources, our physical capacities?

A major Self-Preservation concern is our quality of life, both materially and emotionally, and how it is optimized. It brings awareness to how our life is structured, including how we materially support ourselves through each progressive step, challenge, and setback. This instinct’s focus extends to cultivating the conditions in life that allow us to not only live in a way that feels good, but can help us to develop something meaningful and intentional. It encourages us to be economical about where and how our energy is invested, not out of fear of waste or effort, but from choice and purpose. It provides the energy and discipline to get a job or start a business, to get us into the gym on a regular basis, to develop certain skills, and to begin to build for the future from the present.

Adaptability is a key aspect of the healthy Self-Preservation Instinct. Any system that's too fixed is susceptible to collapse under strain. If our lives are too rigidly limited within habitual patterns, as soon we find ourselves outside familiar conditions, we could face a neurotic breakdown or find our bodies lacking the physical capacity to handle challenging circumstances. Likewise, a system that's too languid has no resiliency. If we're physically attacked, for example, it does no good to freeze. If you receive a punch when you're rigid, you'll incur far greater damage than if you are able to be flexible and move with it. Being grounded in the body and in touch with the sensations of Self-Preservation means you'll be able to stand your ground, process your reactions, defend yourself effectively, and endure whatever literal or metaphorical hits you may need to take without freezing or fainting.

Inner life also requires a solid foundation in a well-regulated and conscious Self-Preservation Instinct. Authentic self-awareness begins with seeing how we're really living, how we're really treating ourselves, and whether there is enough congruence between our body, heart, and mind, so that how we express ourselves in the choices we make are in accord with what will make our life a fertile soil for essence to thrive. It supports us in consciously self-regulating and being intentional toward valuing our present state.

The awake Self-Preservation Instinct helps us to live and to create the external conditions that allow an unconditional presence to thrive within us. How we nourish, support, and grow our soul in the same way we attend to the body is what the mature Self-Preservation Instinct calls us to confront. This deep well of resilience, fortitude, and sensitivity to our present state is the root system that deepens in direct proportion to the capacity to reach higher.

Sexual Instinct

This instinct is the drive to put ourselves ahead of sexual competition. The striving of life to reconstitute itself into ever more diverse and creative forms subjects each organism to intense pressure to prove its genetic merit, and to that end, nature has devised a vast range of displays and ornamentations to advertise sexual congruity. Organisms invest an enormous proportion of activity and energy in eliciting the attention and attraction of a potential mate. All the bright feathers, deafening calls, frenetic dances, and other impractical investments of energy seen in animals are for a sexual goal. This instinct discerns who or what we're attracted to and provides the motivation to pursue it, to enhance and display characteristics that make us more enticing. This

instinct is how we signal our sexuality.

Just as Self-Preservation is not the appetite of hunger, but a drive to ensure appetites can be met, this drive is not sexual lust or genital arousal. The Sexual Instinct's aim is not in acquiring a large number of sexual partners or having the most sex, but cultivating fascination and attraction to hook interested and willing sexual partners. This understanding of the Sexual Instinct challenges some of our cultural narratives around human courtship and mating strategies because it reveals the role and function of sexuality in human beings apart from procreation or bonding. Having evolved in conditions prior to modern cultural and economic forces, the way this drive functions sometimes runs up against strategies modern people employ to garner attraction, such as high status, wealth, or modern notions of romance.

The Sexual Instinct seeks sexual partners with whom we share suitably strong chemistry to bring us to a state of sufficient excitation for full surrender during the sexual act, in what Wilhelm Reich (1986) termed *orgastic potency*. "*Orgastic potency is the capacity to surrender to the flow of biological energy, free of any inhibitions; the capacity to discharge completely the damned-up sexual excitation through involuntary, pleasurable convulsions of the body*" (p. 90). The sexual discharge and renewal of the nervous system is mirrored psychologically as a drive to temporarily relinquish tightly-held psychological boundaries and release our habitual hold on ourselves in a way that regulates the nervous system and counters psychological stagnancy. Genetic recombination is the aim of sexual procreation, and sexuality has a parallel function on the psychological level by pursuing people and influences that have the potential to revise our sense of self, to upend stagnation physically and psychologically. Attraction, therefore, has greater utility than procreation alone.

For our ancestors, sexual relationships were not one-night stands, nor were they lifelong monogamous bonds. Instead, prehistoric humans, along with many indigenous populations today (Ryan & Jetha, 2012), had multiple "polyfidelitous" sexual relationships that required ongoing renewal of interest. So there was a great motivation to be ongoingly self-reinventing in order to maintain the interest of potential mates. This meant not only being physically attractive, but also having a captivating personality. In prehistory, before we could pay for entertainment, we had to be entertainment if we hoped to gain and retain a partner's attraction. As with any sexual animal,

this circumstance produces a variety of behaviors to distinguish oneself from the sexual competition, and in humans this happens by emphasizing beauty, virility, and imparting a distinct impression. It also provides the motivation to invest energy into creative activities, talents, and other expressions of virtuosity that unconsciously function as “courtship displays”—indicators of reproductive fitness.

From an evolutionary point of view, the human mind is as much a sexual ornamentation as a problem-solver (Miller, 2001). If you’ve been deeply attracted to someone, you know it’s not just their body you were interested in. It was also their personality, especially as their inner world is expressed through humor, insightfulness, talents, and so on. All sexual animals have ways of advertising themselves, humans included. In order to capture the attention of those that we want to attract, we must distinguish ourselves physically and psychologically. Remaining neutral is not a successful strategy, so this instinct motivates us to make ourselves dynamic and enticing by developing and expressing our unique “flavor.” This can range in meaning from the superficial—getting nice abs or lip injections—to something more real, coming closer to expressing our individual talents, gifts, and qualities. To keep attraction alive, one has to be willing to break out of habitual roles and personas and to find personal and interpersonal edges. For this, the Sexual Instinct motivates us to invest energy in ourselves—our passions, our interests, and our self-expression. These attraction displays, along with our physical appearance, are akin to the peacock’s tail, in advertising our health, magnetism, and creativity.

Therefore, the motivating force to experience interpersonal chemistry is stronger and more emotionally charged than the need for sex itself. (Fisher, 2017). Chemistry and activation are the tools this drive uses to discern who and what we’re attracted to and repelled by. Chemistry itself is somewhat mysterious, but it’s a distinct and familiar sensation that denotes natural excitation, an energetic syntony between people that suggests, through the body, corresponding polarities with a creative or enlivening potential. It may indicate sexual attraction or attraction of another kind. We can experience different kinds of chemistry with different people, so it’s not that we want to have sex with everyone we feel this energy with, but it’s a means of recognizing creative potential of some sort. For this reason, the Sexual Instinct is attuned to and organized around patterns and pathways of

excitation and physiological and psychological arousal. What begins as tracking sexual attraction extends to a sensitivity to what arouses energy when this instinct is engaged.

The Sexual Instinct isn't just an active, yang energy. It also has a strong yin component, an impulse to surrender, to lose oneself, and to drop one's boundaries and defenses all at once. This impulse has often been mistaken to be a spiritual drive, as the ego is prone to misinterpret, but if utilized with presence it can serve an authentic willingness to transform.

Somewhat counterintuitively, as much as the Sexual Instinct wants to dissolve boundaries, some degree of separation is desirable so as to have something to push against, which generates excitement. So even if merging is achieved, it is no "romance drive," as it is coupled with the drive to separate once again, so as to re-engage the intensity and boundary-crossing. The Sexual Instinct acts as a counter to the stability-seeking property of Self-Preservation and the discretion of the Social Instinct in that it is aiming to be undone by our experience and provides the thrust to overcome any obstacle between ourselves and the object of desire.

The Sexual Instinct wants to be met by an experience or person in such a way that there is a reconstitution of one's habitual feeling of identity, to throw off one's persona or usual limitations. In addressing the erotic imagery of the sun temples of Konarak and Khajuraho, India in his essay *Erotic Spirituality, the Vision of Konarak,* Alan Watts (1974) speaks to this facet of the Sexual Instinct as "ecstacy":

> *... It is hardly recognized that ecstasy is a basic human need, just as much as vitamins and proper nutrition, and that when its positive and life-sustaining forms are repressed it is inevitably sought in violence and cruelty. For ecstasy, which is beyond pleasure and is always seasoned by a touch of pain, may be approached by the right hand path of love and the left hand path of hate, the way dexterous and the way sinister. In its many forms and moods, ecstasy is life itself. The very word ek-stasis means to stand outside, to be liberated from bondage of oneself - the conceptual ego, personality, and role-player that one is supposed to be. In ecstasy one is no longer an object - a thing or being - alone and separate from the total energy of the world. The ecstatic is beyond the pale of a classified, name-formed, and regimented society where everyone must identify himself with a fixed role* (p. 69).

Yet as Watts makes clear, an unhealthy relationship to the Sexual Instinct can mean harmfully acting out. The Sexual Instinct has a creative and destructive polarity, in that it can lead to literal or creative conception and connect us to new impressions and it can help us knock out habits and barriers, but without presence, it can lead to a compulsive seeking to expel, discharge, or spend our life force in ways that can be reckless and self-destructive. Because of its compulsory and polarizing quality, it can be destabilizing from the perspective of other instincts. Without the grounding of self-preservation and the contextual awareness of the Social Instinct, it can render us completely unconcerned with consequences.

The Sexual Instinct brings up a great deal of fear and discomfort because it is unpredictable. We can't choose who we'll be attracted to, or for how long, nor can we control whether anyone will remain attracted to us. No one can know if a sudden attraction or lack thereof will upend all our projects, goals, and attachments in an instant. Attraction and chemistry play themselves out automatically. We have no say in them, and they do not care if they undermine our support systems or relationships. They have a mysterious logic.

When this drive is integrated, not only are we really going for what enlivens and arouses us, we're also investing in ourselves. It helps us to individuate, develop, and express ourselves, and it's a way we uncover what expands our felt sense of aliveness. It's how we "shed our skin" and allow ourselves to be renewed, reinvented, and to keep moving toward a deeper source in ourselves with a willingness to let go of what no longer serves us, has stagnated, inhibits us, or holds us back. The Sexual Instinct points to the need to transfigure ourselves and move toward the people, energies, and influences that can best serve that purpose. Like the reliable metaphor of salmon swimming upstream to spawn and die, there's a strong element of risking a loss of one's "intactness" or physical or psychological safety for an enlivening consummation. The Sexual Instinct in everyone is the part that is willing to risk losing everything in pursuit of what's vitalizing and life-affirming.

Social Instinct

If the Self-Preservation Instinct constitutes our fundamental aliveness and the Sexual Instinct unveils new dynamics and creative expressions of that aliveness, the Social Drive opens us to a new order of what living means, one

in which our experience is embedded within a vast ecosystem of interrelated living things. The Social Instinct is our relational drive. It motivates us to create relationships and care for the well-being of others. It is our desire to bond, to belong, and to positively enhance the lives of those we care for.

The Social Drive is ongoingly impacted, shaped, and finds orientation through a wide tapestry of impressions that provide a window into other people's intentions, feelings, and identity for a complex, multifaceted view of the human mosaic. It not only drives us to be proactive in forming and preserving relationships, but it instills a strong need for meaning that stems from finding a sense of purpose, vocation, or service in relation to others. The Social Instinct invites us to consider who and what we really care about, and what gives us purpose beyond self-interest.

The need for purpose is one of the central longings for a fulfilling human life. Something special happens when our personal experience is entwined with and of benefit to others in service of an authentic aim that extends beyond personal concerns. This speaks to something intrinsic yet often-overlooked in our view of human nature: our interdependence, biologically, psychologically, and spiritually. When we fail to live into this truth, we suffer greatly and diminish our sense of what life can mean.

The Social Instinct is the newest Instinctual Drive in organisms and emerged only tens of millions of years ago (Wilson, 2013). It represents a revolution in how life self-organizes, encouraging acts of sacrifice that often go against individual survival interests for the sake of other members of the group. The origin of the Social Instinct in mammals is in the bond between a mother and child. To be able to read and attune to another's experience, needs, and intentions is important for negotiating survival within a group, but an even more basic principle for mammalian life is that offspring must matter to parents. Organisms of a certain complexity require care and learning outside the womb. This necessitated the valuation of the life of another being to such a degree that one animal could be self-sacrificing for the benefit of another. Human babies are born with their physiological and autonomic functions as a work-in-progress, and compared to other animals, require a great deal more care and support from others.

Our physiology is radically oriented to relationships. It's not just that an infant needs its mother. The nervous systems of adults are empathetically attuned to their children through a capacity for deep affinity and non-verbal

connection wherein mother and child and share in the same subjective feeling and physical states with amazing precision. The inner states of other humans have a powerful impact on our own, even influencing our own experience of ourselves (Lewis, Amini, & Lannon, 2001). The state of synchronization and connection shared by mother and child becomes a prototype for all other forms of personal contact.

Human beings are one of the most relational creatures on earth. Our survival and development is utterly dependent upon our being in relationships. The Social Instinct instills the capacity to experience a sense of relatedness beyond genetic and "tribal" concerns, to recognize an intrinsic interconnectedness often far better than our conscious minds do. On a biological level, humans are astonishingly oriented to other people for a basic sense of well-being relative to other species, co-regulating one another's nervous systems simply by their presence. The relatedness and support that close relationships with others provides has substantial benefits for longevity, happiness, stress reduction, and physical, psychological, and emotional health and stability.

Through relationships we learn to see and know ourselves. Many of the features we consider to be uniquely human, like personality and existential awareness, are a result of our complex social nature. Our psychologically-based self-concept arises through relationship with our earliest caregivers, constituting a kind of psychological birth after our physical birth, so relatedness is the basis for our experience of identity and self-image. This makes us aware that other people likewise have complex subjectivities of their own.

Our relational intelligence, like all our instinctual capacities, can adapt. Instinctual systems are undergoing constant revision processes through experience and interaction with the environment, and relational instincts in particular are sensitive and responsive to our overall state of relaxation and intention. When this drive is active in us, we're interested and curious about people beyond what they can be or do for us. We can view them as whole, three-dimensional people with feelings, desires, and needs of their own, and we recognize their independent, yet interdependent, existence and the value of their personal experience.

In the recognition of how integral relationships are for living a meaningful life, the Social Instinct imbues a desire to live and act in concert with others.

Having something of value to offer others provides a sense of purpose. Therefore, our Social Instinct is seeking a way to not only be impacted and fed through contact with others but to also offer up something of our own. Vocation, purpose, and meaning are major themes for a vibrant Social Instinct and a fulfilling life.

The instincts express themselves in different styles of attention and psychological boundaries in support of moving toward resources or people that are in our field of awareness (see Chapter Five). In contrast to the other two instincts, the boundary style of the Social Instinct is flexible and adaptable. Our social "lens" can be adjusted to include many people or narrow our focus in one-on-one interactions and adjust our engagement style to appropriately match our context. Social adaptability means this instinct is sensitive and receptive to other people's state. Any sort of engagement we enter into requires that we pick up on a wide range of verbal and non-verbal cues. It helps us to read the appropriate roles and interpret interpersonal dynamics—to know how to speak to our doctor versus how to speak to our lover, for example. The Social Instinct's capacity for openness and discernment attunes us to the inner state of another person, to know how to interpret and read their intentions, empathize, and interpret their external place within a "map" of the social milieu and how to relate and communicate with them.

If the Sexual Instinct discriminates based on chemistry, the Social Instinct discriminates based on affinity and is sensitive to what the foundations make for the basis of any kind of relatedness. From a place of holding what's in common, differences can be understood and appreciated. The discriminating Social Drive makes us selective about who we let in and to what degree. It wants to find and connect with interesting, exciting, like-minded people and keep away from those who are boring, draining, and incompatible. The Social Drive helps us to assess who is or isn't a worthy friend, ally, or partner, without losing sight of the humanity of those with whom we disagree or face conflict.

The Social Instinct generates an interest in differences in people, but it can be susceptible to fear and suspicion when people and groups fall far outside the bounds of our inner social "compass." Thus, the maturation of the Social Instinct means evolving what one takes to be a shared basis for empathy, expanding from a small set of external common traits and signifiers (i.e.

people who look and act like me) to a deeper sense of recognizing our shared capacity to experience, suffer, and enjoy while also acknowledging vast differences. This means the Social Instinct grows one's capacity to hold greater nuance and multi-leveled understandings of identity. The differences and unique features aren't lost or overlooked, but they're held in conjunction with this deeper interpersonal understanding.

From the point of view of the Social Instinct, we seek to represent ourselves in appearance, personal style, and body language in a way that's congruent with our sense of social identity which means social signaling is a major facet of this Instinctual Drive. It makes us aware that our behaviors and appearance communicate something about who we are and is also a means by which we can gain others' attention and interest. We all want to be known and understood, and we want others to have some interest in us and care for us.

Many social animals signal by broadcasting their dominance or place within a social network. Humans do this too, but most of us live within an extremely intricate web of subgroups, cultures, and affiliations, and therefore draw from a much wider palette of cultural signs, symbols, and hierarchies than most animals. The Social Instinct gives attention to how we communicate who we are and how we locate ourselves within a larger context. The healthy Social Instinct is skillful in knowing what face to present to people and how to manage our interpersonal identities. This instinct helps us recognize that authenticity isn't clinging to a consistent self-presentation, but rather understanding how to skillfully hold multiple facets of self without becoming lost in any of them.

In modern life, opportunities to directly experience ourselves integrated within an interpersonal fabric are rare and fleeting. While modern life can be somewhat fragmented and complex, when people are able to put their self-involvement aside and serve a common aim, the results are often extraordinary. Every culture has its unique communal rituals and practices that not only bring a sense of identity, but more importantly, make space for another level of extrapersonal awareness, born from the alignment of many wills.

Our longing for such cohesion often turns toward its opposite sentiment—as anger and resentment toward people mistakenly perceived as representing obstacles to realizing interpersonal unity. The Social Instinct is the source of

our greatest challenge as a species, because as fruitful as connection and collaboration can be, relatedness is also the cause of so much inner and outer strife. Our psychological issues and experience of identity arise through, and are therefore triggered by, relationships, and there is ongoing tension in balancing the individual's needs, the needs of the collective, and the needs of competing groups. A kind of heartbreak around the loss of cohesion becomes antagonism toward outside or "impure" elements, and we revert to more crude and extreme social, political, and religious ideologies to compensate. What this means for the present situation is that solidarity doesn't happen mechanically or by accident. Any realized sense of belonging and community requires conscious intention.

True autonomy and freedom is not how the ego imagines it—as complete independence and self-determination. This is the view of our "inner infant" working out autonomy issues with their mother. Our bodies are subject to organic laws and likewise our interpersonal life is beholden to considerations of what it means to co-exist with other people. Authentic freedom lies in being able to choose what conditions to subject oneself to and what we decide to serve. As Karl Marx observed, "*Only in community [with others does each] individual [have] the means of cultivating his gifts in all directions; only in the community, therefore, is personal freedom possible*" (Marx and Engels, 2004, p. 83).

The awake Social Instinct isn't replacing "I" with "we," but instead living from a place in which our action and inaction have meaning for a larger reality than our own immediate concerns. From this point of view, we could live a hermit's life and yet still be living into a mature Social Drive when we come to recognize that selfhood isn't fixed or separate, but emerges from the interaction of interpersonal and intrapersonal forces. The immediacy of the awake Social Instinct brings us into true relationships, where we not only experience nourishment in contributing our value and care, we also feel a larger presence that we are inextricably a part of as well.

A Real Human Being

Instinct has an automatic character. We don't make any choices in terms of what the body's basic needs are, we don't have a say in who we're attracted to, nor do we have a choice in our need for other people; yet, we unconsciously base our sense of self and self-worth on this automatic functioning.

Any one of the basic instinctual needs described above evokes a wide network of emotional and mental associations that are useful in knowing how to meet our needs. When a stranger strikes up a conversation with us, we are rapidly able to deduce a number of things about who they may be in relation to us—if they are friendly or a threat, or some sense of their social role. These automatic associations are useful and necessary, but when we become identified with the Instinctual Drives, our consciousness becomes run by this automatic character and our emotions become automatic, our thoughts become automatic, and we lose touch with our physical sensation unless something provokes us enough to give it attention.

Without work on oneself, one's attention must be provoked. It is passively evoked by external events or automatic inner associations which pull on it and compete for prominence. In this state, attention is not free nor present. **When the compulsions of our Instinctual Drives have hijacked our attention, our being lacks initiative apart from the automatic patterns of personality.** We, therefore, are not masters of ourselves, but slaves, not even to instinctual agendas, but to the unconscious and delusional emotional and mental associations bound to them.

To be identified with instinct is to give oneself wholly over to automatic associations, most of which never reach the level of our cognition; therefore, we spend most of our lives lost in a sea of unconscious reactions. This is why inner work is so important. Unless we are **present**, we're living from these recycled impressions, which degenerate into delusions over time.

Understanding the Instinctual Drives also helps us become aware of how we waste and siphon away the energy of our consciousness through excessive preoccupation with instincts. We "leak" the energy that ought to naturally be reserved for consciousness through the instincts and instinct-based reactions. Understanding the instincts can also help us to see what's possible beyond an automatic quality of consciousness.

Almost everything we do without presence constitutes a way we leak energy through the Instinctual Drives. We react to all three instincts: through the Emotional Center with complaints, in the Intellectual Center with fantasy, and in the Body Center by directing aggression toward others who have subverted or impinged on our attempts to meet our instinctual needs and goals.

Some of the typical ways that we leak energy through the three Instinctual

Drives include excessive eating, excessive worry about safety or comfort, and fretting about resources in the Self-Preservation Instinct. Vanity, excessive sexual activity, and obsessiveness or recklessness in displaying one's "flavor" are just a few ways we leak energy through the Sexual Instinct. Excessive reactions to other people's behaviors or perceptions, excessive talking, and over-adapting oneself to others' expectations are examples of leaks based in the Social Instinct.

Instinct is always obedient to something. They are energies that support the life of the body and the consciousness that resides within it or the life of the ego. Ego can't change the ego. A new "master," the real "I," has to wake up in us, and the instincts will only obey an inner master. In the tension between our instinctual nature and essence, a new possibility emerges that is more intelligent and inclusive than the perspective that produced the sense of polarity in the first place. The animal and the angel can find their right relationship. An inner life can cooperate with an outer life, and we can become a human being *without quotation marks*, to quote Mr. Gurdjieff.

In the following chapters, we'll take these instinctual categories and, using the Enneagram, show how the problems we face with the relationship between instinct and essence are more than an issue of improper self-regulation or psychology alone. They stem from a spiritual confusion, an inability for consciousness to remember its nature. This will be followed by a look at how this is played out as personality types as well as the practice and orientation necessary for uncovering the experience of "I" that stands apart from type.

Maslow's Hierarchy

2

SELF-REMEMBERING

“Being is what we can bear.”
- Sophie Grigorievna Ouspensky (Stern, 2019).

Born sometime around 1860, G.I. Gurdjieff lived near the Silk Road in Kars, in what is modern-day Turkey, exposing him to a mix of cultures and religions. Throughout his early life, he experienced many strange and miraculous events that deeply shaped the man he was to become. When Gurdjieff was old enough, he and a group of fellow spiritual aspirants—the Seekers After Truth, who were similarly struggling with how to more deeply awaken their consciousness—sought out schools of ancient wisdom. After a long search and study in Egypt and at remote mystery schools of ancient origin in Central Asia, Gurdjieff returned to Russia, Europe, and New York City to teach a compelling and nuanced system to understand mankind’s inner world and place within the cosmos.

Gurdjieff began his search with the question, “*What is the sense and purpose of human life?”* To this he provided no simple answer, but he offered multi-layered and interwoven systems of knowledge and practices to help an individual discover it for themselves, beginning with a simple, but hard-won, realization: that people, such as they are, are asleep to their essential nature and objective reality. This is due, chiefly, to the unbalanced relationship between essence and personality. Instead of cooperation between these two aspects of our nature, personality dominates.

We are born as essence, the seed of the consciousness that makes up our innermost nature, but it is only potential until it can be matured. Early in our lives, the formation of personality structures come to fully occupy our attention and cloud our direct awareness of authentic identity as essence. Personality is the conditioned part of essence. It can be understood as a psychological apparatus used to provide a coherent sense of self in the pursuit of instinctual resources. In other words, personality is “built” around our instinctual needs, so the study of instinct is a crucial foundation for inner work. It is personality that has learned the skills needed to obtain instinctual resources, whether those resources are food and shelter or attraction and good will from others. It’s the part that has learned from and adapted to our circumstances in such a way that we can navigate life and have our needs met. It has a functional purpose, in contrast to essence.

“Ego,” then, is a term for the sense of self we attach to the psychological activity of the personality when we become psychologically identified with it.

A personality is necessary, but it is given attention at the expense of essence. Righting the wrong relationship between essence and personality is the heart of the first stages of inner work. As Gurdjieff put it,

> *a very important moment in the work on oneself is when a man begins to distinguish between his personality and his essence. A man's Real I, his individuality, can grow only from his essence. It can be said that a man's individuality is his essence, grown up, mature. But in order to enable essence to grow up, it is first of all necessary to weaken the constant pressure of personality on it because the obstacles to growth of Essence are contained in personality* (Ouspensky, 2001, p. 163).

Most spiritual traditions describe a process of withdrawing or liberating consciousness from its identification with the body, psyche, and the material, function-based world so as to be free, present, and collected. Consciousness gets absorbed and attached to psychological phenomena like water trapped inside a sponge. Inner work, then, is reversing this process, drawing out and strengthening consciousness so it can experience itself separate from and unmediated by anything extraneous to it. It is the first great aim of all spiritual work to reclaim essence, to make essence conscious while supported by the personality instead of dominated by it. When it is said that we wish to be conscious of ourselves, it is consciousness of essence that we long for.

This is where usual terminology begins to fail us, so we have to clarify our locution. Our topic is the relationship between consciousness and animal instinct, but the truth is that, in our usual state, *we are rarely actually conscious*. We are typically aware, but in a largely passive, habitual, and automatic sense. Our usual quality of consciousness is characterized by the minimal amount of awareness needed to function on a basic, instinctual level. We become identified with instinct, which is to say that the typical state of nearly all people is a lack of awareness apart from instinctual motivations and emotional and psychological reactions to instinct. There is no true inner life. Therefore, when I speak about "consciousness" in this book, what I'm referring to is a refined quality of awareness that we've all experienced, but that we only get glimpses of unless we've endeavored on the path of inner work.

This conditioning means our consciousness is enmeshed with instinct, and without inner work, it can't experience itself directly, apart from our usual instinct-based identity and activity. This has huge consequences for our sense

of self—namely, a lack of deep fulfillment; self-centeredness; and suffering, as well as an inability to know authentic freedom, being, and love. Therefore, a central component of liberating consciousness is making a space inside ourselves where consciousness can experience itself untethered to, but not in opposition to, instinct. The practice for achieving this is the effort to be **present**, which is to enliven and stabilize essence. essence, not personality, can be conscious.

When we are present, essence is present to itself and personality surrenders its dominance. When essence has greater vitality than our psychological patterns, it *is*. We have *being*. It is the living sensation of our own existence, the substance of our authentic nature, that is direct, unmediated by self-concepts or psychological identity structures, and isn't shaken by the unending subjective and external events that compete for our attention.

Presence is a continuum. Although it doesn't have discrete levels, there are certain "stations" of presence that are recognizably qualitatively different from one another. They are like different "worlds" awareness can inhabit, where we're grounded in the same reality, but our outlook, experience of ourselves, and our sense of connectedness to the phenomenon of our experience radically changes such that it feels like experiencing reality from a new dimension. At each level, the sense of what within us has attention and what attention is profoundly changes. This is a long-standing insight of a great many spiritual traditions, which spoke explicitly about "Worlds" or "Spheres," but coded these distinctions in metaphorical language. A point of commonality shared by the traditions that employ a schema of worlds is in recognizing that reality is subject to entropy, including our own consciousness. Therefore, consciousness must be vivified and renewed through ongoing inner work if anything in us can ascend from the automatic world.

The next "world" up from automaticity is characterized by **Sensitivity**. Sensitive Consciousness is different from being emotionally sensitive or easily overwhelmed. It is an active quality where the veil of memories, associations, reactions, and habits that usually separate and alienate us from our direct experience are rendered transparent and something of our authentic nature is able to directly touch and be touched by our experience. A barrier is lifted.

Unlike the automatic state, Sensitivity requires ongoing intention and

renewal of inner efforts to maintain—this is why our strivings are called inner *work*. It cannot be automatic or habitual. Sensitive Energy is a prerequisite for **Conscious Energy**, the extrapersonal medium of real Consciousness, the real "I", to come into our experience. Conscious Energy is beyond the scope of this book, but cultivating Sensitivity through inner work allows awareness to be free from automatic energies and come into its own natural state. In so doing, Sensitivity prepares a sanctuary within us where Consciousness can enter through grace.

Presence in the body helps the body be sensitive to sensation. Presence in the heart attunes us to feeling and, more significantly, makes the heart sensitive to being touched and therefore transformed by our experience. Presence in the mind makes it open, clear, and receptive to fresh impressions. It begins to notice things in a way that is unbound to prior associations, which opens the mind to a quality of spontaneous knowing, a sort of simple, direct wisdom. These are not states that we arrive at, as if they were goals to be achieved, but ways that these Centers become gateways to ever-deepening potentials of Sensitivity, which in turn, becomes the doorway to true Consciousness and Self-Remembering.

The Centers of Intelligence

Fortunately, the Enneagram, paired with the Instinctual Drives, offers us a path for bringing essence and personality into their right relationship by revealing what to be present with and what obstacles to presence our particular personality type faces. This path begins with presence with the Centers.

Gurdjieff described the basic architecture of the human being as divisible into seven Centers of Intelligence. The Centers are faculties of perception and understanding in specific domains of experience, each with distinct functions, capacities, and rhythms which are fueled by different kinds of energy. They describe the principal elements of our psychological makeup and are the basis of the Enneagram Typology. Essence can be perceived and organized through them. The psychology Gurdjieff presented makes clear that the ego is formed through the disorganization and "wrong work" of five of these seven Centers, in which they rob one another of energy, perform functions inappropriate to them, and become knotted together.

Of these seven Centers, Gurdjieff identifies the three primary Centers as the body (or Moving Center), which we experience through physical

sensation; the Emotional Center, which we experience through feeling; and the Intellectual Center, or mind, which we experience through awareness and thought. The Nine Personality Types of the Enneagram are best understood as expressions of different relationships between these three Centers and their respective intelligences which Gurdjieff described as “three brains.” Within the Body Center are two other Centers, which are referred to as the Instinctive Center and the Sex Center, or reproductive system.

Gurdjieff never mentioned three discrete Instinctual Drives, but he taught that the Instinctive Center is divided into three sections, with positive and negative manifestations. This is consistent with what we understand of the Instinctual Drives. I take the positive or negative polarities to refer to how these three parts can be expressed for the benefit of one’s organism or of one’s ego-agenda.

When essence is forgotten, the activity of the Centers becomes completely overtaken by tensions, emotional reactions, and thoughts rooted in instinctual fears and agendas. Without the cultivated awareness of essence, our identity becomes one-sided.

The loss of essence leads to distortions and imbalances of the centers. They not only fail to function properly, they also start to interfere with one another. The body’s aliveness becomes strained and tense in response to instinctual fears, and when we’re not present in the body, we rely on our Emotional Center to process the physiological reactions we’re not tending to consciously. This leads to a narrowing of the heart’s depth into limited emotional reactions to instinctual fears. These reactions, both positive and negative, are described by each Enneagram Type’s core Passion, which we’ll look at in Chapter Seven. This reactivity, in turn, leads habitual thoughts and outlooks to justify and reinforce the ongoing emotional reactivity. The mind’s openness becomes confined to compulsive thoughts based on instinctual fears and concerns. A lack of presence, therefore, has a direct bearing on our practical functioning and not just on our spirituality.

In the language of the Fourth Way, this wrong work of Centers is “thinking with our emotions” and “feeling with our instincts.” The basis of our individual style of this “wrong work” is described by our Enneagram Type. As we will see, each of the nine types of the Enneagram are rooted in the three main Centers. Types Eight, Nine, and One are based in the Body Center. Two, Three, and Four are based in the Emotional Center. And Five,

Six, and Seven are in the Intellectual Center.

This means that each type's greatest weaknesses and strengths derive from themes and challenges having to do with the Center it calls home. However, it's the Instinctual Center that acts as a kind of spider's web that entangles the other Centers into confused and unhealthy patterns when we're not present with them. As countless mystical traditions have attested to, the drives of the body play the central role in the loss of essence. The core of what puts us asleep to essence is our unconscious relationship with the animal drives of the body. Specifically, it is our consciousness becoming identified with the instinctual drives which occludes its natural sensitivity to essence wherein we take our very felt experience of identity to be based on their agendas and our responses to them.

Inner work starts with bringing these lower Centers into their right relationship by practicing presence: to continuously sense our bodies, feel our feelings, and maintain an awake attention in the mind. This begins to uncouple the proper function of the Centers from their unhealthy reactions to instinctual fears.

In that vein, this book seeks to appeal to the three Centers. It first appeals to the mind, providing guidance on what to impartially observe within oneself—the terrain of the ego—and understanding the nature of inner work. It will also offer some orientation and practice for awakening sensation in the body, especially in Chapter Nine. Inner work is not a step-by-step linear process, nor the result of specific practices. It's an art, and like an art, one must have the feeling and desire to actually practice it. If the wish to be present is sincere enough, everything can become a practice for greater presence, so at its core, this book is above all an appeal to the heart, to inflame it's need for inner freedom.

To see what I mean, as you read this chapter, practice sensing your left hand. You will likely notice that it is extremely difficult to do so unless you're really focused. If you're capable of sensing your hand for a while, you might see your ego's eagerness to give itself credit for being so capable creep in. The purpose of such a practice isn't to do it right, but to reveal to ourselves how pitiful our usual state is, from the lack of sensation to the ego's grasping for credit. Hopefully, such a revelation educates the mind while also impacting the heart, motivating us to actualize our potential and turn away from the habits that enfeeble our inner life. Only by seeing our failure and

helplessness with impartiality can the ego be humbled and our genuine need for freedom can ignite.

It should be noted that Gurdjieff never used the term “heart” or “Heart Center” to refer to the Emotional Center. He carefully chose his language so as to free his terminology, as much as possible, from our usual associations in order to articulate an objective science of inner development. When he spoke of the Emotional Center, he was literally talking about the nerve ganglion and nodes that culminate in the solar plexus experienced through emotion, not the physical organ of the heart. In other words, the Emotional Center is rooted in the body, an “emotion-apparatus” shared by everyone. This is an important discrimination because esoteric traditions distinguish between the physiology-based producer of the psychological experience of emotion that in common vernacular we refer to as “heart” and more subtle stations of inner life that concentrated in the solar plexus, likewise termed “heart”, that connect the functional world with being.

The Enneagram of Personality has acquired terminology independent from Gurdjieff’s, so “heart” is sometimes used interchangeably with “Emotional Center”. This has been to emphasize the personal experience of this Center, the place within which we make contact with our *feeling of identity* whether through egoic distortions of identity or a deeply felt essential sense of oneself. Because this book is so much about the transformation of the experience of identity, I’ve chosen to use “heart” to refer to how this Center can be developed to be a means of experiencing essence.

In addition, according to Gurdjieff, we have two higher Centers, the Higher Emotional Center and the Higher Intellectual Center. These are “higher” in the sense that they produce a very subtle and refined quality of impressions, and they are entryways into extrapersonal perceptions. The habitual disorganization of the other Centers prevents us from having the self-surrender to “listen” to these Higher Centers. Gurdjieff didn’t say much about them, but the Higher Emotional Center may be likened to the supersensory subtle “organs” of essence as described by the *Lataifs* of the Sufi tradition. The Higher Emotional Center is sometimes referred to as the “spiritual heart” in many traditions and is recognized as the pivot between personal experience and the transpersonal facets of our nature. The Higher Intellectual Center may be equated with the *Nous* or the divine Intellect found in the Neoplatonic tradition, the higher “I” that is, paradoxically, beyond us.

There is no corresponding “higher” Body Center. The work of collecting and deepening presence is the forging of an inner “vessel” to establish a connection with these higher Centers. Tibetan Buddhism, Sufism, Kabbalah, Ancient Egyptians, Mystical Christianity, and many other traditions have their own counterparts of higher bodies (Bennett, *1995*). It’s our work to bring about a vital concentration of presence as a “higher body” and make space within for something higher.

Decoupling the identifications and issues we have around the instincts brings us into contact with a deeper sense of what body, heart, and mind are. It is important to understand that identification with the Instinctual Drives doesn’t just block essence and cut us off from the impressions of the Higher Centers, it also diminishes the capacities of the body, heart, and mind. Most of what we habitually experience of these Centers is deeply limited in scope and almost wholly a reaction to instinct-based concerns.

Self-Remembering

For consciousness to be freed from identification and for the right relationship to be struck between Essence and Personality, Gurdjieff emphasized the necessity of **Self-Remembering**. Gurdjieff defined Self-Remembering as **“***consciousness of one’s being.***”** It is the conscious experience of “I am,” and it includes both our essence and our personality.

Self-Remembering requires a *complete presence*. We can be present in just one Center; for example, we might experience a deep presence in the body in meditation or yoga, but have no access to real feeling. The aim of Self-Remembering is for the awakening of all the Centers along with consciousness of the remembering itself. When this is accomplished, a deeper “I” can wake up. So a complete presence means that essence is present and directly experienced, in all its substantiality, as the medium of our being.

A complete presence is never achieved by rejection or pushing anything away. In Self-Remembering, we are truly remembering our whole selves while being present to whatever phenomenon we are encountering, whether something external or something of our inner experience. Remembering oneself is not achieved by getting away from the parts of us that fall asleep—the ego, the instincts, the negative states, etc. They are not obstacles to fix before we can Self-Remember. Self-Remembering requires impartial presence with those things, too.

In Self-Remembering, something in us can remain separate and free from

the activity of our personality and instincts. Normally, we take the content of the Centers to be "me"—our feelings, our thoughts, our bodily states. Thinking is not the same thing as awareness, so our attention must be more whole than our thoughts and encompass more than just our mental activity. Likewise, when we are not lost in our feelings, something within experiences our feelings but is not carried away or defined by them. Furthermore, from presence, are we not identified with our physical states and sensation. Something substantial remains intact, deeply with all elements of experience without becoming lost in them. We experience them totally, fully, but we do not allow ourselves to be taken by discomfort, cravings, or drives.

From this point of view, an inner life is the vibrant presence of something that is not based on anything external, instinctual, or functional. Inner life does not mean having richer thoughts or deeper feelings or a better personality than other people. These, too, are contingent on externalities. Instead, an inner life is a direct, felt sense of the presence of "I," present to itself.

Quoting Gurdjieff in *In Search of the Miraculous*, Ouspensky (2001) writes,

> *Not one of you has noticed the most important thing that I have pointed out to you… not one of you has noticed that you do not remember yourselves." (Gurdjieff gave particular emphasis to these words.) "You do not feel yourselves; you are not conscious of yourselves. With you, 'it observes' just as 'it speaks' 'it thinks,' 'it laughs.' You do not feel: I observe, I notice, I see. Everything still 'is noticed,' 'is seen.' … In order really to observe oneself one must first of all remember oneself* (p. 117).

Ouspensky practiced Self-Remembering and quickly realized it was the most crucial yet neglected aspect of any psychological or spiritual system of consciousness, stating that

> *European and Western psychology in general had overlooked a fact of tremendous importance, namely, that we do not remember ourselves; that we live and act and reason in deep sleep, not metaphorically but in absolute reality. And also that, at the same time, we can remember ourselves if we make sufficient efforts, that we can awaken* (p. 121).

Though it seems contradictory to the ego, we can strive for Self-Remembering, but we cannot make it happen by our own will. Self-Remembering is an act of grace rather than self-will, something we can only

put intention toward and make ourselves available for. And yet, it is inner work that makes it possible for the personality to make room for something else to be present in us. Without conscious effort installed as a permanent force within, a person is not a real human in the fullest sense, but a "machine" playing out instinctual programs. Presence and Self-Remembering are not automatic. They cannot be habits. They are characterized by volition that is continuously enacted. Jalāl ad-Dīn Rūmī (1947) expressed this notion when stating, "*the man who can do without God and makes no effort is not a man at all; whilst if he were able to comprehend God, that indeed would not be God. Therefore the true man is he who is never free from striving, who revolves restlessly and ceaselessly about the light of the Majesty of God*" (p. 48).

The Enneagram

Self-Remembering isn't a state nor a technique, so there's no "trick" that can bring us there. It requires intentional efforts and more deeply encountering the wounds and fears, in all three Centers, that have shut us down such that Self-Remembering is only a possibility rather than a way of living. We must be conscious of the path that led us to self-forget so that we can begin the journey to remember ourselves as essence. This is where the Enneagram is most useful.

It is the Enneagram of Personality that can show us, with incredible specificity, our individual style of the "wrong work" of Centers and offers powerful guidance toward Self-Remembering. It sets before us the elements that must be attended to and accounted for if we're to see the obstacles to our development and make lasting transformation. It serves as a living symbol that focuses our attention to see every experience as an invitation for Self-Remembering.

Our Enneagram Type describes the ways in which qualities intrinsic to and expressed by our essential presence become contracted in response to suffering and instinctual fears, which results in our personality's style of the wrong work of Centers. This means that our relationship to the Instinctual Drives is at the core of the ego-patterns of our Enneagram Type. We begin with the types of the Body Center, starting with Type Eight and circling clockwise to Seven.

- **Point Eight** represents the vibrant fullness of presence, but becomes

the personality's forcefulness around meeting instinctual needs.

- **Point Nine** represents the sense of harmonious wholeness of presence, but it becomes the personality's means of self-forgetting through instinctual preoccupations.
- **Point One** represents presence that lends coherence and order among parts in relation to the whole, but it becomes the personality's neurotic rigidity around having the "right" instinctual resources.
- **Point Two** represents the holding, nurturing aspect of presence, but it becomes the personality's lack of transparency of its own instinctual motivations.
- **Point Three** represents the quality of presence that is radiant and precious, but it becomes the personality's narcissism about its capacity to obtain instinctual resources.
- **Point Four** represents the bottomless depth of presence, but it becomes the personality's reaction to instinct-based psychological activity being a shallow and inadequate foundation for identity.
- **Point Five** represents presence bearing witness to itself, but it becomes the personality's fear of inadequacy in dealing with one's embodied, instinctual nature.
- **Point Six** represents the sense of realness and truth of presence, but it becomes the personality's fear of not getting one's instinctual needs met.
- **Point Seven** represents the freedom and unconditionality of presence, but it becomes the personality's attempts to use instinctual resources to find inner fulfillment.

The Enneagram of Personality depicts nine fundamental perspectives of human identity and nine distortions when our authentic identity is obscured by protective, but imbalanced, psychological patterns. The fears and struggles hallmarked by each type are universal to all people, but it is how we deal with these issues that characterize our primary Enneagram Type. Our Enneagram Type and Instinctual Drives, taken together, provide a road map to Self-Remembering.

Therefore, as any understanding of the Enneagram is severely lacking

without incorporating the Instinctual Drives, the study and application of the Enneagram of Personality as a whole is incomplete when it is not rooted in disciplined inner work. This is because, for any transformation to be possible, the Enneagram must live beyond descriptions. It must be practiced and applied, and the core attitude of the Fourth Way can most simply be understood as *everything* is material for our work to Self-Remember. The implications of the attitude that everything can become a call to remember ourselves, taken to its fullest expression, captures the sensibility of unyielding practice and disciplined energy necessary for Self-Remembering.

Gurdjieff had studied with several Central Asian mystical schools from various lineages, but where, exactly, he came upon the Enneagram or his comprehensive system of teachings is unknown. He attributed the primary source of his teachings to the Sarmoung Brotherhood that, if it existed, was likely somewhere in the Hindu Kush. The sigil of their order was supposedly the Enneagram, which they called the *No-Koonja.*

The typology system is just one application of the principles and structure of the Enneagram to extract meaning and understanding. Those with a background in the Gurdjieff Work distinguish between the Enneagram of Personality and the Gurdjieffian Enneagram of "Cosmic Laws of World Creation and Maintenance." Gurdjieff described it as

> *the fundamental hieroglyph of a universal language which has as many different meanings as there are levels of men. The Enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an incomplete and theoretical form.* (Ouspensky, 2001, p. 294).

The Enneagram is based on triads, and the symbol itself represents the intersection of three basic laws of nature and consciousness. The outer circle represents the Law of One. This can be understood broadly that "all is one," but more specifically, anything interpreted through the Enneagram symbol must be considered in its entirety, including the totality of its "lifespan" through time. The second law is the Law of Three. The Law of Three claims that any complete phenomenon has three intrinsic elements, represented by the triangle at the center of the Enneagram. We see this at work in protons, neutrons, and electrons of atoms and the three primary colors of the color wheel; it also finds expression in the innumerable trinities found in nearly every spiritual tradition worldwide. To perceive something according to the

Law of One means to also be aware of its three fundamental aspects.

We habitually fail to recognize the three-foldedness of events, at great cost to inner life. We get stuck in polarities of good or bad, like or dislike, Essence or Personality. What gets lost in these dualities is a third reconciling element, or "force," which is distinct from the two, but which "holds" them both. We are "third force blind".

Correct use of the Enneagram is a training in attuning one's awareness to hold three forces. When it comes to recognizing the third force, it can be understood as the perception of a deeper context out of which the polarities arise. For example, a problem common to people on a spiritual path is what Chögyam Trungpa (2002) called "spiritual materialism." Spiritual materialism takes spirituality to be almost a game of achievement of the good and getting away from the bad, which renders spirituality as an ego-building project. This can show up as striving to be essence and rejecting identification with instinct. However it's setting up an artificial duality that misses the point of spirituality and keeps the personality occupied with trying to exist in a certain way.

Self-Remembering is the third force of our being. It brings us to presence with both essence and our personality. It is present with the striving to spiritually awaken and present with the part of us that wants to indulge in instinctual outlets like money, sex, and status, not rejecting nor being attached.

Holding two seemingly contradictory or opposed forces in our awareness, together, without rejection or clinging to either will eventually create the inner friction necessary to reveal the third force. In our usual state, we keep dualities in opposition to one another, but the capacity to hold dualities from this third force changes the nature of both poles of the duality as well as that of the consciousness that is present with the duality. This means inner work isn't denying or rejecting the part of us that wants to fall asleep. It's accepting both and being curious about both, transforming the nature of the event.

The Enneagram was originally taught as a description of process, independently of the typology, so each point around the circle didn't have a fixed character. Once we know how to read it, however, the Enneagram reveals the relationship between the way anything subject to the laws of time and space changes over time and in accord with specific influences. It links the essential, atemporal character of a phenomenon, characterized by its three

fundamental aspects, to how it manifests sequentially through time. It's a map of the relationship between the spiritual and the temporal worlds. This is difficult to see and understand at first, but becomes apparent with practice.[1]

The Law of Seven describes how any process unfolds in stages. Processes are subject to increases and decreases in energy and variations in direction according to law, even though it may appear random from the outside. Seven and seven-foldness are commonly associated with process in spiritual traditions, like the seven days that Yahweh creates the universe in *Genesis*.

The Law of Seven is depicted by the hexad in the Enneagram that connects point one to four, two, eight, five, seven, and back to one. The direction of the inner connections between the points derives from dividing one, representing the whole, into seven parts: 1/7 = .1428571…, 2/7 = .2857142…, 3/7 = .4285714..., and so on. The math and the metaphor correspond. This mathematical relationship underlies the musical octave, within which each note signifies a point of development the original pitch doubles in frequency. The seven-fold spectrum of visible color is another example of this principle. When the Law of Seven is paired with the Law of Three, it shows where some processes need an infusion of new energy or intention to keep a process "on track" and toward its intended end.

A process on the Enneagram is initiated from point Nine and proceeds clockwise to its completion back at Nine. The Enneagrammatic octave is completed by returning to the start, but at a higher level of organization. The points of the hexad represent developmental stages while points Three and Six represent "shock points," gaps in the process where energy can be renewed or where the process loses energy and declines.

Without the infusion of these renewals or "shocks", a process will reach a certain point in its development, and then, seemingly inexplicably, stall, or go in an unpredictable direction, or even turn into its opposite—for example, the Christian doctrine of love led to the Inquisition. From our vantage point, we only see things at one stage in a process, but if we were able to consider anything from the point of view of its whole "lifespan," we could see an object, event, or person subject to a process composed of three fundamental forces and that these forces are expressed and play out in seven distinct but interrelated stages.

The inner lines of the Enneagram depict the relationship between events

that we are typically unaware of, but the Enneagram can be used in becoming more skillful in perceiving the metaphysical nature and quality of a thing or process. John G. Bennett (2007), a student of Gurdjieff's and mystic in his own right, describes it best:

> *The Enneagram… is an instrument that enables us to see when and how events conform to cosmic laws and so recognize what is possible and what is impossible in human undertakings. The Enneagram is an instrument to help us to achieve triadic perception and mentation* (p. 6).

Likewise, to use the word "personality" to encapsulate all that the Enneagram of Personality describes is somewhat disingenuous. It could be more accurately described as the *Enneagram of Type*, as the application of the Enneagram system to human nature. The Enneagram of Personality is best understood as reflecting the relationship between qualities of essence than of personality types. The point on the Enneagram that our personality is crystallized around is also the point that represents the qualities and sensitivities of our essential nature. This, then, makes it the perfect tool for guiding us toward a more conscious relationship of essence to personality.

Gurdjieff's Enneagram of Process was taught and understood without any relationship to personality, but influenced by Gurdjieffian ideas, Bolivian mystic Oscar Ichazo synthesized many ancient systems with the symbol of the Enneagram to come up with the modern interpretation of the Enneagram of Personality. It was he who first correlated the three Instinctual Drives with the Enneagram. In pairing the Enneagram with the Instincts, he brilliantly recognized that the personality becomes involved with these drives in a way that has profound implications for our being, our psychological structures, and for the functioning of those Instinctual Drives. According to A.H. Almaas (1983), Ichazo may have drawn on the psychology of Sufism, the mystical branch of Islam, for the distinction of three instincts into Self-Preservation, Sexual, and Social fits with the understanding of some Sufi schools.

In the 1960s, Ichazo combined the diagram of the Enneagram with several other traditional means of identifying character features that captured one's attention from presence, and it is from this that the modern Enneagram of Personality was born. He drew, directly or indirectly, from a wide variety of related influences all oriented to the question of presence versus sleep—the

work of several Neoplatonists[2], Pythagoras, the Kabbalah, the *Logismoi* of Evagrius, the *Hamartia* of the Desert Fathers, *The Enneads* of Plotinus, influences from the Chaldean Oracles, The Ennead of Heliopolis, Raymond Lull, Athanasius Kircher, and the work of Rodney Collins—to create 108 Enneagrams that he deemed "enneagons" to explore facets of the relationship between personality and essence[3]. Some of these Enneagrams dealt with ego structures and manifestations, while others describe subtle spiritual perspectives.

The foundational elements of the modern Enneagram of Personality were originally derived from only four of Ichazo's original Enneagons. These were the already-mentioned **Passions,** which share a common origin with the Seven Deadly Sins**,** and **Fixations**, as well as the higher spiritual qualities of the **Holy Ideas** and **Virtues**. The Enneagram of Passions and the Enneagram of Virtues will be pivotal for our inner work and re-defining our relationship with the Instinctual Drives later on (Chapters Seven and Ten).

Our next chapter will focus on the Instinctual Drives themselves, so it is worthwhile to touch on some of the history of the instincts in consideration of the Enneagram since Ichazo.

Psychologist Claudio Naranjo, having studied with Ichazo for some months, focused on applying an understanding of the Enneagram points through the lens of psychological types, particularly as they related to pathology. In *Character and Neurosis*, Naranjo describes the three instinctual drives as "*survival, pleasure, and relationship*" (1994, p. 9). Further, in *Ennea-Type Structures*, he asserts that "*...the true enemy in the Holy War that the Fourth Way heritage prescribed against the false or lower self is not the animal within, but the realm of passionate drives that contaminate, repress, and stand in the place of instinct…*" (1990, p. 4). In other words, Naranjo viewed the emotional suffering of the Passions (Chapter Seven) as being "*deficiency motivations*" (1994, p. 6) stemming from our lack of being, and that the Passions interfere with and suppress "pure instinct". Based on this conception, he went on to describe twenty-seven "subtypes" that represent ways the Passion blocks or replaces pure instinct. By contrast, the claim I'm making in this book is that it is our *identification* with the Instinctual Drives and the personality structures built around instinct that leads to the occlusion of essence which, in turn, gives rise to the ignorance and suffering of the

Passions that fuels the ego.

Ichazo, Naranjo and subsequent Enneagram of Personality teachers diverge in their understanding of what the Instinctual Drives are, how all three are specifically defined, and the role they play in the personality overall. Even the basic names of the instincts have not been consistent throughout the public history of the Enneagram of Personality. Terminology in reference to the enstincts in Enneagram literature spans all kinds of descriptors:

> *...subtypes to Instinctual Subtypes, to instinctual orientations, to Instinctual Variants, to instinctual drives, to instinctual types, to sub orientations, to basic instincts. Ichazo and Naranjo even used a variety of terms referring to them as fundamental/basic drives, sub-centers, ego games, minor fixations, co-egos, and subpersonalities* (Davenport, 2001, p. 2).

Each instinct has varied widely in name and definition, and they are almost always defined in terms of a personality type rather than as independent biology-based motivations. The Self-Preservation Instinct has been called the "survival" or "conservation" instinct and is generally described in terms of traits which characterize a person who seeks comfort, stability, and resources. The Sexual Instinct is often labeled "intimacy," "transmitting," "syntony," or "one-on-one" and is often vaguely said to characterize a personality that seeks "intensity," "excitement," or deep relationships. The Social Drive has been greatly misunderstood as a "herd" or a vague "group" awareness whereby a Social person is someone who likes to belong to groups. These are perspectives this book seeks to challenge.

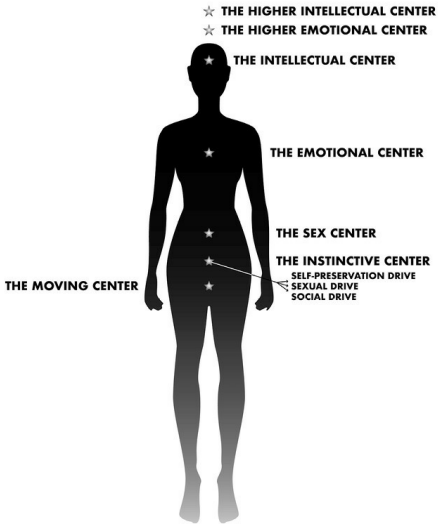
Don Riso, author of *Personality Types*, and Russ Hudson, who co-wrote *Wisdom of the Enneagram* with Riso, later came to realize that the Instincts were not simply variations of an Enneagram Type or "subtypes," as they had been previously characterized in other Enneagram teachings, but were actually describing the way in which the personality structures interface with genuine biological instincts. The instincts, Riso and Hudson understood, are independent variables and could be considered apart from one's Enneagram Type. Further, Russ Hudson was early in emphasizing that the instincts had to be considered from a scientific point of view rather than drawn from conclusions rooted in common cultural misconceptions of instinct. With his background in the Fourth Way, recognized that the instincts were rooted in the body, and therefore, must be experienced through the body rather than as

descriptions alone. He was then able to add greater dimensionality to the instincts with his teaching of the Instinctual Zones.

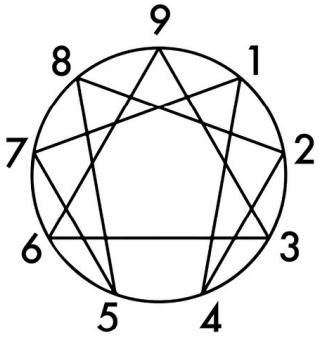
The biological basis of instinct hadn't previously been clear in Enneagram studies. The term "subtypes" suggests, for example, that the Instincts were dependent variables, a subordinate specialization of the Enneagram Type. Naranjo had conceived of the ego as overshadowing natural instincts with a psychological schema based in subdivisions of the Centers that is completely unrelated to biological Instinctual Drives, a position that was adapted by several subsequent teachers. This led to some of the aforementioned misunderstandings such as describing the Sexual Drive as a drive for "one-on-one relating" or Social Types as "tending to avoid intimacy." While the roots of this misconception have been forgotten, the resulting traits and qualities of these 'subtypes' remain a confusion widely held in Enneagram teachings today.

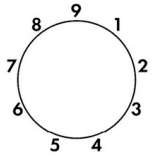
In the following chapters, my aim is to further the understanding and use of the Instinctual Drives by more specifically defining what they are and how they operate on biological and psychological levels, as well as to clarify their role in personality, inner work, and Self-Remembering. For this purpose, I've identified some key distinctions to help us recognize the influence and operation of the instincts in our direct experience, so they can be worked with consciously. These distinctions are the Instinctual Needs, the Instinctual Approaches, and the Autonomy Conflicts. I've also sought to clarify the often-overlooked links between the Instinctual Drives and the other Centers, most notably in illustrating in Chapter Ten how the heart's freedom from the slavery to the instincts, as represented by the Virtues, becomes the inflection point toward the greater depths of our being.[4]

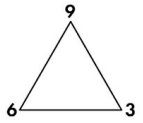
Are you still sensing your left hand?

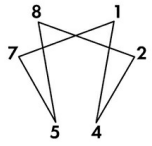


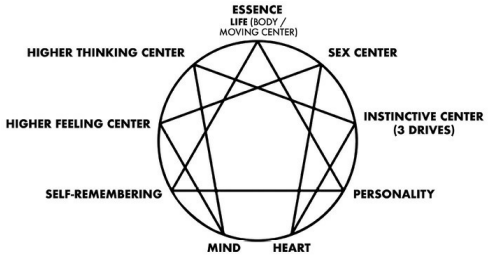
THE SEVEN CENTERS AND THE INSTINCTUAL DRIVES











1. See “Enneagram Studies” by J.G. Bennett and “Intelligent Enneagram” by A.E.G. Blake
2. such as Aristotle, Proclus, Posidonius, Philo of Alexandria

3. It may be that the number 108 derives from the Nine Types, each type has a "wing", an influence from one or the other adjacent type, creating eighteen subtypes or Type-Wing combinations, multiplied by the six possible instinctual stacking combinations. 108 is a numerologically significant number that reoccurs in mythology, probably derived from astrological symbolism. The sun makes its way through the Precession of the Equinoxes every 25,920 years, moving one degree every 72 years. Half of 72 is 36. 36+72= 108. This formula is often used in mystical traditions to tie symbols of human experience, the microcosmos, to cosmic functioning, the macrocosmos.

4. For a much more detailed, comprehensive, and clear study of the history of the Instinctual Drives in connection with the Enneagram, see Gloria Davenport's excellent article "Subtypesw Revisited" from Enneagram Monthly.

3

INSTINCTUAL STACKING

"Spiritual realization, though never complete, can only be sought through the efforts of those who are inwardly drawn to follow this way. In the process, the only realistic objective that could be expected would be the further illumination of one's own humanity" (Toussulis, 2010, p. 199).

Instinctual Fears

Our instinctual needs are ever-present and ever-renewing, yet the availability of resources fluctuates and are never guaranteed. The inconsistent and sometimes chaotic nature of our life circumstances in combination with insecurities that we won't be personally competent, attractive, or likable enough to ongoingly secure instinctual resources leads to the basic fears of the Instincts:

- **Self-Preservation**: the fear of scarcity and harm.
- **Sexual**: the fear of being undesirable and sexually overlooked.
- **Social**: the fear of being ostracized and abandoned.

In Chapter Four, we'll explore their deep psychological origins, but for now, what's important to understand is that managing these deeply-seated and unconscious instinctual fears is at the root of all ego activity. They derive from early life experiences but continue to exert a powerful influence on us into adulthood, shaping our behavior and sense of self.

While these fears have utility in that they encourage us to be proactive in meeting our instinctual needs, the extent of their intensity and influence is vast, latent with the unconscious emotional energy of our struggles from ego-

development in infancy. They become the active force motivating Instinctual Drives, clouding the body's actual, present state of need.

These fears reside in the body below the level of cognition, so we're largely unaware of the extent to which our motivations stem from them until a threat to our instinctual resources or well-being presents itself. When provoked, the activation of instinctual fears can be overwhelming to the nervous system. A mature, healthy personality is able to tolerate a high level of activation of these fears while remaining centered, while a fragile personality must stay within a predictable range of habits so as not to trigger these fears and become totally engulfed by them.

Instinctual Ego-Patterns: Habits, Objectification, and Positioning

When we're not present, the Instincts fall into basic egoic patterns that apply no matter what our strongest instinct is.

Self-Preservation: The Drive of Survival & Thriving, Co-Opted by Fear of Scarcity & Harm → Habit

The energy of Self-Preservation has a natural habit-forming capacity. "Habit," in this sense, is beyond simple routine or ritual, extending to anything we do automatically—from how to eat, drive, and speak, to our default patterns of attention, thought, feeling, and action. When we learn complicated maneuvers like how to ride a bicycle or speak a language, after an initial struggle to coordinate and synthesize our functions, associations become synchronized to the point that we can draw from them without a second thought. The activity has become internal, "instinctual," and in a manner of speaking, a habit.

Anything we default to, in this sense, is a habit. Habit is any time we're on "autopilot." On the positive side, this capacity is immensely supportive when used wisely, but we can remain ingrained in our training to such an extent that our habits remain our "default," even when they've outlived their usefulness. While forming psychological structures is a far more complex process than riding a bike, a similar principle applies. Once we've internalized the basic operation of riding a bike, it can be performed automatically. Such is the case with the personality. Instinct and personality are, basically, collections of habits.

Habits replace presence, and through identification, our consciousness becomes run by habits: self-images, emotions, thoughts, and tensions. Habit acts in place of awareness when we don't inhabit presence. When the Self-

Preservation Instinct is run by the fear of scarcity and harm, the ego contracts. There comes to be a loss of a basic sense of abundance and goodness in reality, and the ego sees itself as liable to be deprived, exploited, or crushed by the profound degradation and hopelessness of the world. To cope, the ego feels it must remain within a limited range of thoughts, feelings, and behaviors and to constantly reinforce the habits and resources that make it feel safe and stable. Being motivated by these fears effectively boxes in awareness to a very limited degree, wherein any authentic challenge to the habitual identity feels nearly life threatening. This applies even if, for example, we have a poor relationship to our Self-Preservation Instinct and our lives are "habitually" chaotic and unmanageable—it's the flipside of habit-as-routine but no more a sign of inner freedom.

Habit becomes stagnation. Such is often the case after a lifetime of acquired habits that have accumulated without much presence or revision. We can become attached to habits as anchors of our identity and lose all resilience and lifeforce. Our reliance on habits can be such that we cannot adapt when the familiarity of usual circumstances or routine are not there. As we age, habits can wholly overtake any consciousness and become more and more central to our identity.

Purposefulness, and the place within us from which it derives, is a key component to a vibrant Self-Preservation Instinct and can be a counter to habituation. It makes all the difference between mere self-sustaining and really living into and actualizing our potential. Purposefulness from presence is the highest expression of the authentic Self-Preservation Instinct, because it creates conditions that are a reflection of and in support of one's essential nature. It means having something inside us that can be more alive than our habits.

Sexual: The Drive for Attraction & Chemistry, Co-Opted by Fear of Undesirability & Being Sexually Overlooked → Objectification

When ego is the active force of our Sexual Drive, the body's innate sensitivity to what is enlivening is superseded by unresolved emotional constellations that attract us to those who reinforce negative self-concepts in destructive partnerships and abusive dynamics. Under the initial guise of something new and creative, a relationship or other attraction will function to simply reinforce our egoic identity. In the hope that a new relationship will unlock something enlivening, people are routinely drawn to partners and

dynamics that reinforce their toxic self-image.

Identification with the fear of being undesirable and sexually overlooked can lead to fearfully managing this instinct as the objectification of oneself and others, turning the Sexual Instinct into a drive for depletion. Objectification is one of the crude ways the ego understands that it's wanted and desired. Considering ourselves valuable only if we are attractive, or if we believe we are only wanted if we look a certain way, possess certain qualities, or perform to a certain standard, we make ourselves an object. We reduce ourselves and others to parts and functions. Attraction to "parts" is natural, but it's when the features of attraction overshadow seeing a person in their holistically that it becomes problematic.

This may mean feeling ugly, inadequate, or boring, but even on a deeper level, it can be a fear of being "infusible" and repulsive, like no one would ever choose us. This can cause us to tamp down our life force and give up on this instinct entirely, or it can lead to regarding our value merely in terms of being a sexual object either constantly in need of sexual attention or as sexually deficient.

Objectification of others can lead to a severe violation of other people's boundaries and feelings of entitlement to sexual attention. On a more emotional level, it can lead one to be a kind of "energy vampire." Objectification of ourselves can mean overriding one's own boundaries or compromising oneself for sexual attention. Turning the Sexual Instinct into a drive to be depleted is also an expression of objectification. Internally, objectification has the effect of amplifying a desire into consuming obsession, losing the ability to hold it within a larger context, or it becomes an impulse to self-annihilate and take the object of desire down with us.

The core of the Sexual Instinct is both dissolution and creativity. While there are ways to influence attraction, it is ultimately out of our control. Knowing this, if we're able to relinquish some of our obsessive self-preoccupation, our fixation on the object of desire and their specific responses to us can diminish. We can then shift our attention to the energy and sensation of the Sexual Drive itself, which counters objectificiation. The Sexual Instinct is what helps us open to the unknown, to risk dissolving something in us so new and unexpressed elements within can meet, mix, and recombine in the birth of a new possibility.

Social : The Drive for Relatedness & Connection, Co-Opted by Fear of

Being Ostracized and Abandoned → Positioning

The central fear that co-opts the Social Instinct is that of being abandoned and ostracized. It's the fear that we're not actually valuable or lovable and the expectation that others will eventually betray, turn against, or leave us. When this happens, we become overly focused on whether we're acceptable to those we value, and we become overly tied to or preoccupied with the agenda of others. The ego tries to manage our degree of connectedness and status with others via **positioning**, or maneuvering ourselves to be of greater interpersonal value.

Positioning is an ego-activity stemming from an inner attitude of "pre-self-rejection" that ensures that we never have to feel the crushing blow of losing the acceptance we believe we aren't worthy of by unconsciously refusing acceptance in the first place. In place of the vulnerability of authentic relating, positioning is attaching to interpersonal roles, even negative ones, to provide orientation and acceptance. Roles are safe and unambiguous ways of knowing how to be related to others.

Positioning shows up in two principle ways, depending on our type and history. On one hand, positioning may be acted out as compensating for fears by promoting and propping up social personas or roles in order to reinforce our interpersonal value and thus be "unrejectable," trying to position ourselves as superior in some way (status-wise, morally, intellectually, etc) to the very people we're hoping will value us. On the other hand, positioning can look like an intense internal pattern of self-depreciation—an unwillingness to recognize our own social value. While this might look like admirable humility and a focus on others on the surface, it's actually simply another iteration of an over-attachment to social roles that serves to kill authentic relationships: a negative self-focus is still very much a self-focus.

Broadly speaking, then, positioning refers to any time we're relating to other people and social dynamics through our imagination. We relate to others through a projection that is usually based on familial dynamics from our past and ways we experienced ourselves—maybe as the center of attention, maybe made to feel peripheral. In place of real, sensation-based contact with the Social Instinct, the mind and emotions fill in the absence. This leads to imagining connections, motives, and judgments between people that are usually far from accurate. It is accompanied by a range of habitual emotions and self-images that fall into dichotomies, like inclusion/exclusion,

victim/villain, or inferiority/superiority, which can turn into ingroup/outgroup aggression to defend against real and imagined threats to one's status. Whether we are placing ourselves "above" or "below" others, we're not in authentic relatedness, and it often plays out unconsciously as attempts to manipulate people and situations to correspond with an interior vision of how this field "should look" and trying to secure a favorable place within it.

When we can drop into authentic relatedness, the whole patterning around this drive can relax and open to a more refined sensitivity, both to others and to ourselves. The awake Social Instinct is a profound source of meaning that gives our individual existence a sense of purpose, fulfillment, and joy. As the Social Instinct makes us aware of the state of other people, so too does it help us to see our real, present state, and thus we can have mercy for where we are and hold the value of our personality while deepening communion with our essential identity.

Instinctual Stacking

We find that certain needs hit closer to home than others. Some may seem more urgent, or make us feel more or less vulnerable when they have our attention while others feel like they're not a big deal. Based on differences in personality, three different people may be experiencing the same fundamental need, but the first person might immediately drop everything to attend to that need, likely with a lot of emotion involved; the second might attend to it at the next available opportunity without much emotion involved at all; and the third might disregard or downplay the importance of that need until it makes itself a priority.

Working with the instincts begins by seeing our unique relationships with all three, but there are predictable ways the Instinctual Drives become artificially patterned in relation to one another when the ego interferes. This pattern is an order of precedence called the **Instinctual Stacking** which represents the prioritization of needs belonging to one of the Instinctual Drives over the needs of the other two. The Instincts become "stacked" in the sense that one is strongest in our personality, one is weakest, and one is somewhat neutral. The stacking is an indication that psychological content is imposing itself over, limiting, and co-opting the expression and innate intelligence of our Instinctual life.

We all have a sense that as we are we're not as we should be. To actualize our potential, to become what we are, we have to see the prison we're already

in. The most effective prison is one that we don't recognize as a prison, so the Instinctual Stacking helps to make us aware of where our attention is being forced into rigid and constricting patterns that limit inner freedom without our knowing. These patterns amount to far more than influencing what we pay attention to. They enforce a habitual and mistaken sense of identity that is almost impossible to free ourselves of.

Three basic Instinctual Drives means six Instinctual Stackings. Each stacking characterizes motivations, habits of attention, fears, and avoidances that can be taken as their own typology system.

The Instinctual Stacking was first publicly taught in early Enneagram study groups run by Kathleen Speeth, and later, Russ Hudson and Katherine Chernick developed the notion of instinctual stacking further by seeing its previously-overlooked significance in the overall personality structure. Hudson, drawing again on his background in the Fourth Way, also sought to create methods for working with the stacking, which includes noting the significance of what he termed the "blindspot". These early frameworks made it possible to deepen and expand our understanding of the instincts.

The material presented here departs and expands on the theory by specifying that what determines stacking isn't primarily based in personality traits, but the identification with specific instinctual needs and the qualities of sensation and attention they evoke.

Dominant Instinct

The Instinct that we unconsciously over-value is the Dominant Instinct. It is the motivating force of our personality. The instinctual needs of the Dominant Instinct are the driving force of our egoic identity because they are given the most attention and we unconsciously believe they are the keys to our happiness and our survival. We are a Self-Preservation Type, a Sexual Type, or a Social Type, depending on which instinct is strongest.

We need all three Instincts to survive and thrive, but on a very deep level, the ego is convinced that the needs of our Dominant Instinct are the true keys to survival, well-being, and identity, to the point of sacrificing attention to the other two Instinctual Drives because the Dominant Instinct's fear is at the center of our personality. We habitually direct the majority of our attention to our Dominant, which serves as the centerpiece of our ego-identity and is ground zero for the majority of our neurotic preoccupations, narcissism, and fears.

Ironically, because our Dominant Instinct so completely shapes our lives, it can be difficult to recognize which instinct takes priority, even after doing considerable work on ourselves. It can be too close or too familiar to us, and we often take the motivations and behavioral manifestations of our Instinctual Stacking as reasonable or universal. Despite what we may believe about ourselves, the path that our lives take is almost always a lived expression of our Dominant Instinct. It underpins our basic self-concept and our view of reality.

The Dominant Instinct is characterized by an excess of motivation and urgency to address the needs of one instinct over the others. It means that the very core of our personality structure is organized around being able to meet the needs of our Dominant Instinct, and therefore there's a great deal of action taken and time spent pursuing them.

The needs of the Dominant Instinct are non-negotiable. To neglect the needs of the Dominant feels like trying to kill ourselves because we unconsciously view it as the key to our survival. From the point of view of the ego, the Dominant Instinct is key to its psychological survival, the "life force" of the identity structure, taking precedence over the well-being of the body. Our personality becomes identified with the sensations and signals related to this drive, and, consequently, the emotional reactions, thoughts, and strategies we use to meet our instinctual goals.

If I'm Self-Preservation Dominant, I become especially identified with how I evaluate my well-being and the means by which I shape and sustain my lifestyle.

If I'm Sexual Dominant, I become especially identified with my "courtship display," the means by which I foster attraction and elicit intense engagement and chemistry.

If I'm Social Dominant, I become especially identified with the means by which I am able to engage with or stay in relation to others.

The Dominant Instinct represents strengths and weaknesses, and most of the traits and capacities of our personality have been unconsciously developed to be competent in meeting the Dominant Instinct's needs. It implies the development of the personality features that are offshoots of and support in meeting these needs, but it doesn't necessarily mean healthy or

skillful in that instinct. Often, we bring so much attention and reactivity to the Dominant Instinct that we aren't able to smoothly meet our needs, but because we're identified with it, we get stuck in trying to make it work in ways that are only superficially satisfying.

People who are Self-Preservation Dominant generally have a variety of practical skills related directly to health, such as nursing or crafting. Talents and interests with practical use are often woven into how they earn a living.

A Sexual Dominant person will have well-developed "attraction hooks." This may take the shape as means to display one's virtuosity, or just a magnetic self-presentation. A lot of psychological energy also goes toward maintaining an intriguing personal "flavor."

Someone who is Social Dominant is also very likely to have skills, talents, and display, but for Social, rather than Sexual aims. These can look similar from the outside but serve as social, rather than sexual, signals in service of creating relatedness, fostering belonging, and participating with others. Social Types often have strong interpersonal skills and qualities that can be useful for others or have cultural significance.

Each instinct is accompanied by unconscious emotional convictions and assumptions that fuel the instinctual motivation when we engage them, so when we become identified with an instinct, we take on these motivations and assumptions as our own rather than seeing them for the programs they are. Any sense of ourselves apart from these agendas is lost.

As we'll unpack in later chapters, the Dominant Instinct shapes and patterns the habits of our attention, our style of self-expression, and gives off distinct energetic impressions to others.

Blindspot

The Blindspot Instinct represents the instinct whose needs aren't given adequate attention or are outright ignored. It is referred to as a "blindspot," because without conscious effort, we are deeply handicapped in our ability to "see" much of its operation, impact, and the cost our negligence has on our lives. Because we have avoided it, we've failed to develop basic skills concerning this instinct, so we typically feel incompetent in addressing it or burdened by it.

The ego unconsciously views this depreciated instinct as somehow oppositional to or sucking energy away from the Dominant Instinct. It is treated as a diversion. Therefore, the ego resists integrating the Blindspot

Instinct, and its needs are inadequately regulated at a major cost to our lives. We are not in the habit of checking in on the impressions and sensations related to the blindspot, so unless we have done serious work to make it more conscious, an underdeveloped blindspot is like being cut off from one-third of how our life force wants to express itself.

As the term “blindspot” also implies, it can be very difficult to see its value. Because our inner orientation with our instinctual blindspot is superficial, usually our ideas of what it is are superficial. We erroneously assume we have some accurate sense of what our blindspot is like without recognizing how narrow and limited our view is. It is this lack of understanding that prevents us from forming a conscious relationship with it. The basic needs of the blindspot are still present within us, but our tools for identifying and taking care of them are limited and haphazard.

In most cases, it is not very difficult to see which instinct we ignore or feel unskillful at, so beginning to notice which one we neglect is often an easy first step toward coming to terms with our personal relationship with all three instincts and determining our stacking. It is a practical starting point for the transformational work on personality.

The instinctual fears help clarify the artificial duality the ego maintains between our Dominant and Blindspot Instincts within the six Instinctual Stackings. There is an anxiety that if one engages with their Blindspot Instinct, it may lead to the realization of the Dominant Instinct’s fears. A formula useful for understanding this is: “If I (give attention to and express) my Blindspot Instinct, it will cause (the fear of my Dominant Instinct).” In identifying the stackings below, each instinct is abbreviated and the blindspot is dropped off to imply it’s “blindness”:

- **SP/SX:** If I express Social (by being too available and dispersed), it will create scarcity and harm by undermining my resources and foundations.
- **SP/SO:** If I express Sexual (by being too provocative and unstable), it will create scarcity and harm by undermining my resources and foundations.
- **SX/SP:** If I express Social (by being too available and dispersed), I won’t be attractive and will be sexually overlooked.

- **SX/SO:** If I express Self-Preservation (by being too stable and self-sufficient), I won't be attractive and will be sexually overlooked.
- **SO/SX:** If I express Self-Preservation (by being too stable and self-sufficient), I will alienate others and be ostracized and abandoned.
- **SO/SP**: If I express Sexual (by being too provocative and unstable), I will alienate others and be ostracized and abandoned.

There are some clues that help us identify our blindspot. We often have a great deal of criticism toward other people acting from that instinct that stems from a hyper-awareness of the negative and superficial expressions of our blindspot in others. We then use this as a basis on which to excuse ourselves from exploring this instinct in our own experience.

If we are blind in Self-Preservation, we might find the carefulness around food choices that people with stronger Self-Preservation enact annoying and overly "precious." If we're Sexual Blind, public displays of affection or provocative clothing might be irritating: "Why do they need so much attention?" If we're Social blind, we're largely indifferent to other people, whose conversations seem like empty chatter or mere ego-stroke-seeking.

People who are blind in the Self-Preservation Instinct generally have a difficult time listening to what their bodies need and caring for themselves practically and financially. If Self-Preservation is our blindspot, we might view it as a kind of boring drudgery. Often, in taking care of themselves, people blind in Self-Preservation will put their attention on anything but the body's actual, present state. Merely deepening presence and contact with the body and actively checking in on how behaviors, routines, food, and things like quantity and quality of sleep impact the body goes a long way to experiencing the Self-Preservation Instinct as enriching and supporting everything that matters to us.

People who are blind in the Sexual Instinct generally have a difficult time sensing what turns them on and getting beyond familiar boundaries and comfort zones. If Sexual is our blindspot, we might perceive its energy as dangerous and narcissistic. Often, those who are Sexual blind don't take into account the sexual responses of the body outside of very specific contexts for fear of being drawn to people and experiences that may cause them to act out irresponsibly, shamefully, or recklessly. Attuning to what arouses and

enlivens the body's energy via sensation integrates the Sexual Instinct. It provides a wealth of information about what makes us feel more alive and what we can do to feel more vital and creative. The Sexual Instinct supports us in finding possibility where we hadn't anticipated it.

People who are blind in the Social Instinct generally have a difficult time being around other people and understanding how they impact others. If Social is our blindspot, we may stereotype its energy as exhausting small talk and aimless hanging out. Those who are Socially blind often don't see how closed off their energy and boundaries are to other people, nor do they realize how being closed off drains their energy and makes it difficult to relate to others from a place of openness. An awake Social Instinct is a foundational part of an enjoyable and meaningful life, and it enables us to contribute our gifts to others and receive others' gifts in turn.

People tend to put off or defer giving adequate attention to their blindspot's needs until they're in the right mood or frame of mind, which is almost never. The problem with this is that needs left unaddressed generate an unconscious background of emotional agitation and a lack of proper regulation in our bodies. We're rarely conscious of the degree and impact of this distress, and we often compensate by reinvesting attention and energy into our dominant instinctual needs. We end up trying to alleviate the tension in ways that ignore the real cause and reinforce identity structures. It cannot be stressed enough how unaware of just how much we're missing due to a lack of integrating the blindspot. Getting in real contact with our weakest instinct leads to several life-changing transformations.

We usually won't attend to the blindspot unless there's some kind of urgency or catastrophe. It's often a shock around our blindspot, like the loss of a partner or a financial crisis, that compels us to finally give it some attention. Although people tend to give the blindspot as little attention as they can get away with, in some situations, people will express their blindspot in immature, crude, and unconscious ways.

We talk ourselves into believing that we attend to the blindspot's needs far more than we actually do. Because attention to our blindspot is so minimal, when we do give it attention, we really take notice and unduly congratulate ourselves for being such a break from the norm.

What we don't often see is how our neglect of the blindspot undermines our attempts to achieve our Dominant Instinct's goals. If we're seeking health

and well-being while neglecting the aliveness generated by sexual attraction and chemistry, we'll live in a limited, habitual way that diminishes our lifeforce and vibrancy. If we're looking for the interest of a sexual partner, but lack social awareness, we'll be sure to alienate the person we're attracted to. If we seek belonging and connection, but our health and financial well-being is a wreck, we'll be stretched too thin in putting out fires to actually feel inclusion in anything.

The Instinctual Stacking is very unconscious. Because we do have all three Instinctual Drives, it can be extremely difficult to accurately assess how they are prioritized in the stacking. We are unaware of how much we're unconsciously giving attention and energy to the Dominant Instinct and how much the Dominant Instinct expresses itself in every facet of our life and personality. Neither do we see how many boundaries we have around the blindspot instinct and just how meager our capacity to "listen" to it's input and related physical sensations in real-time. Chapter Five has more tools and distinctions on integrating the blindspot and descriptions of the typological characteristics of the blindspots.

Secondary Instinct

The remaining Instinctual Drive is, under normal circumstances, left somewhat, but not entirely, free of major neuroses. This is our **Secondary Instinct**, as it is second in the order of the Instinctual Stacking and because it often serves as a support and temporary relief from the Dominant. It usually operates unencumbered by too much cognitive or emotional fuss. Make no mistake, however—although the Secondary Instinct isn't overloaded with psychological hang-ups, egoic interference is alive and well here too, and typically, we routinely neglect to consider at least one of the Secondary Instinct's basic needs. The specific ego patterning is different from everyone, but a good place to start looking is noticing which need of the Secondary Instinct we don't give enough attention to.

Normally, we are unable to sacrifice attention to our Dominant Instinct, but concerns for our Secondary Instinct can be doorways for us to indirectly attend to the needs of the blindspot. The feeling of regulation in the middle instinct may relax us enough to indulge the blindspot. For example, if I'm Social Dominant and Sexual Blind, my Secondary Instinct, Self-Preservation, can be used to get me into my body, exercising and working out, which can help me feel more attractive and more *willing* to experience my

attractiveness. Additionally, recognizing the health and vigor of sexuality can be another lure into a Sexual blindspot from a secondary Self-Preservation Instinct.

If we are deeply distressed, our energy can be so imbalanced that we can hardly tolerate moving attention away from our Dominant Instinct without being overwhelmed by anxiety. Excessive reactivity to our Dominant Instinct can use up all available attention and energy, leaving almost nothing to the Secondary Instinct. This will leave the Dominant Instinct expressing itself from its most compulsive and unconscious.

People commonly mistake their Secondary Instinct for their Dominant because they may experience a strong craving for an unfulfilled Secondary Instinct need that they may not really pursue, but meanwhile their life is unconsciously organized around the needs of their Dominant Instinct. They often think that because they feel a strong desire for the fulfillment of a specific need, they must be dominant in the instinct that that need belongs to. However, the Dominant Instinct runs much deeper than having a specific longing. Instincts are motivation, so the needs of the Dominant Instinct are always followed by action, however dysfunctional; meanwhile, we may daydream and long for fulfillment in a need we've put off in our Secondary or Blindspot Instincts. So it is important to be mindful that a strong desire for some fulfillment may be indicative of an instinctual need we don't actually pursue, constituting a big leak of energy through fantasy or self-neglect, as opposed to those instinctual needs we have already unconsciously shaped our lives around.

This is all to say that this work requires us to ongoingly suspend what we think we already know about ourselves, as if we're seeing ourselves for the first time.

Instinctual "Cycling" - Preferences for Needs

Stacking is all about what we give attention to, and how often. Attention also doesn't necessarily mean conscious awareness. Most of the attention given to our instincts is unconscious and automatic, yet the motivation and force of this fixation is rendered all the more powerful by this lack of awareness. We have personality issues around every single instinctual need. Rather than responding to needs as they organically arise, the Instinctual Stacking structures our attention such that the ego is "conning" us into perpetually dwelling on, investing attention in, and trying to make external situations

conform to servicing the needs of the Dominant Instinct. When we approach a situation from ego, we automatically "cycle" through the needs of our Dominant Instinct. It's like having an inner checklist, so any time a new impression or situation comes up, it is evaluated in terms of how closely it hits the unconsciously held criteria of what makes something relevant to the Dominant Instinct.

There's a general pattern to how we cycle through our instinctual needs which is based on the Instinctual Stacking. In the Dominant Instinct, we'll have a great deal of interest and concern, and we'll spend a lot of time on each of the Dominant Instinct's three needs. That these needs are pertinent to the Dominant instinct doesn't make satisfying them easy or smooth for us, but they will be the main focus of preoccupation and direction of our energy. Despite being our focus, most of this psychological activity is unconscious.

The Secondary Instinct will generally have two needs that we are comfortable giving prolonged attention to, and one we'll avoid or find off-putting, boring, or vague. If Social is our Secondary Instinct, for example, we may involve ourselves in a community to feel a sense of belonging and cultivate intimate relationships, but may not feel called to fulfill a vocation.

In the blindspot, there's usually only one instinctual need that we're able to give our attention to without much protest from the ego, but if we're in an unhealthy psychological state, we may abort attention to the blindspot needs except for what's absolutely necessary for survival. If we're Self-Preservation blind, for example, we may become so fixated on our Social and Sexual Instincts that we may almost entirely neglect our physical well-being, relying on others to take care of us and using our interpersonal charm to barely hold onto our job.

Caught in identification, our attention is *conditional upon the present circumstances being directly related to my instinctual agenda*. What this means is that if something doesn't play into my identity structure, then it has little personal meaning and I feel like nothing is happening. We tend to check out in this case. The ego can't be "hands off" from our experience. From this point of view, there's a great deal of self-centeredness in every interaction in which personality is the active force. Attention remains passively bound to instinctual excitation, which in turn is bound to a very narrow self-concept.

Furthermore, we will consciously or unconsciously manipulate our present situation to be more related to our instinctual needs. An enormous proportion

of human interaction is based on individuals trying to make their external circumstances relevant to their instinctual-psychological interests, and in so doing, we are attempting to *make a situation relevant to our identity structure* instead of letting it be as it is. This form of manipulation can be as harmless as steering a conversation in a direction we want it to go, but more likely, it will express itself as the ego reacting according to our Enneagram Type patterns.

This isn't bad, but it becomes a way the ego imposes itself on the present moment. Seeing this illuminates the preconditions the ego unconsciously demands to have met before it's willing to pay attention or relax. If nothing in our situation seems meaningfully related to the needs of the Dominant Instinct, and if we've exhausted our strategies for getting the kind of responses we want, out of boredom or frustration, we'll move to the needs of our Secondary Instinct. These hold less interest, and so attention is quickly dropped. Instinctual Cycling, therefore, describes how instinct hijacks our conscious and unconscious attention as well as where the Instincts become the focal point of our self-involvement.

The typical use of the word "narcissism" describes pursuing gratification from egoism. The term is being employed throughout this book is as it is used in ego-psychology: as the broad range from what's called healthy or normal narcissism, which is expressed as self-confidence and positive self-regard, to more pathological forms of narcissism, such as self-absorption and intense egoism. Normal narcissism means an identification with personality structures instead of a direct experience of Essence, so self-worth becomes conditional on having confidence in meeting one's instinctual needs in a satisfying way. We are all narcissists to some extent. Pathological narcissism, the flavor of toxic narcissism we're all familiar with, is rigid crystallization around ego structures such that they need to be constantly defended and reinforced.

Nonetheless, our degree of self-involvement comes at the expense of Essence. A strong personality is necessary and healthy narcissism is better than the alternative, but it still occludes Essence. Instinctual Cycling speaks to how habitual, subtle, and ever-present our personality's efforts to reinforce its sense of self are, even if there's little of the excess and vanity we usually attribute to the term.

Without presence, the stacking makes it difficult, if not impossible, to

effectively self-regulate because our attention will constantly be pulled back toward the Dominant Instinct's needs, and the under-addressed blindspot will create undischarged stress in our system.

Understanding both our Instinctual Stacking and our unique relationship to the needs each Instinctual Drive addresses starts to open up dimensions of the personality we may have never thought to look at, including hidden self-images, areas in life of profound neglect, or parts of our lives that we have very misguided views on. The stacking is like over-stuffing some part of ourselves well beyond what's necessary or healthy while depriving other parts of ourselves.

Acquiescing to our instinctual patterns for decades without interruption can produce chronic, detrimental psychological patterns because the psyche is trying to compensate for the imbalance. People who have neglected their Self-Preservation blindspot may unconsciously drag themselves through a series of financial crises or deeply neglect their physical well-being, hygiene, and living situation such that others are enrolled to support them. Those who have profoundly ignored their Sexual blindspot may choose sexual and romantic partners from a kind of "mental checklist" absent the a body-level passion that makes a relationship deep and transformative. Those who've neurotically pushed away their Social Instinct can adopt anti-social attitudes and behaviors and may become consumed by interests and behaviors meant to be stimulating, yet absent of personal human contact or meaning.

When someone hasn't given their Instinctual Drives the adequate care and attention, they are suffering, but they are likely unable to pinpoint the real cause of their suffering. The stacking is like a chronically-tense muscle. We remain psychologically contracted until we're able to bring enough presence to relax the structure. Without practice, we unconsciously revert back to our default instinctual setting. If our stacking is very rigid, meaning the ego is giving excessive priority to the Dominant Instinct and severely neglecting the blindspot, it's very likely that deep unresolved emotional issues are keeping psychological activity strong and compulsive so as to keep our attention too preoccupied to hone in on deeper pains and trauma. The mind will be full of anxious activity, the heart will be full of reactivity, and the body will be full of tension. The distress in the nervous system will be quickly apparent, and because of the intensity of instinctual energy, we will be nearly intolerable to be around.

A feature that can create confusion when trying to understand Instinctual Stacking is that experiences of a certain intensity can bring Instinctual Drives that are not the Dominant Instinct to the fore. For example, hard work that requires endurance, or fighting for our survival, all bring out the Self-Preservation Instinct; falling in love will bring out our Sexual Instinct; being a parent will bring out the Social Instinct.

This doesn't mean that the stacking has changed, it just means that instinct isn't entirely bound to the ego-structure. Stacking does not change in order of priority throughout one's life because it is central to the ego-structure. Instead, it is either rigid or relaxed, meaning that there's a greater or lesser amount of freedom from the ego for instinct to respond intelligently to life's circumstances. It has some inherent flexibility. The more we're able to put aside our habitual ego identifications and "likes and dislikes", the more flexibility there is, but the more we're identified with the ego, the less freedom the instincts have to respond to the events of life as they emerge. The stacking is the psychological default. Recognizing our relationship to instinctual needs can help distinguish temporary expressions of Secondary and Blindspot Instincts from the chronic pull of the Dominant. The degree of rigidity or flexibility of the stacking is a good indicator of our degree of presence, but we're all prone to overestimate how present we are and how free our stacking is.

Combine an Instinct Stacking with an Enneagram Type, and we get a very specific picture of a personality type. Each stacking has its own character and energy. A Self-Preservation Type Nine is very different from a Social Nine (See Chapter Eight). Further still, a SP/SX Nine has perceptible differences from a SP/SO Nine (See Chapter Five for the blindspots).

Although describing and parsing out the vibe of a type and instinct is fun and illuminating, it's important not to get too in your head about it. Understanding the personality is a doorway to inner work, but sometimes the constant piling on and refinement of descriptions can become a kind of mental masturbation that can overshadow the real aim. The invitation here is to see how much of ourselves we give over to instinctual compulsions, and our hindrances to presence, so we can more effectively orient to Self-Remembering.

Instinct Types

In a reversal of what has been traditionally understood about the instincts and

the Enneagram, the claims being made in this work are that instinct, not type, is the core of the ego and that it is our relationship to instinctual needs that bring out the more liberated or the more limited expressions of our Enneagram Type. An unconscious relationship to instinct leads to identification with our reactions to instinct, but it's in the development of a conscious relationship with instinct that the ego loses it's vitality and is rendered more transparent so we can "see" essence.

In the following descriptions, we'll be taking what we've already understood about the Instinctual Drives and looking at how they show up as types. The Dominant Instinct is central to the unconscious self-concept, so while the most important thing is to see our personal relationship with all three instincts, the perspective provided by the lens of instinctual type can unveil endless material for Working with the ego.

To be a Self-Preservation Type means that one's personality is primarily organized around the psychological activity of attending to the needs of physical well-being, sustainability, and securing resources and foundations, and the majority of a Self-Preservation Type's awareness becomes structured through the Approaches of Self-Preservation, discussed in Chapter Five. The sensations, emotional reactions, thoughts, and capacities used in meeting Self-Preservation instinctual needs give orientation to the identity structure. The same goes for Sexual Types in relation to the needs, Approaches, and strategies of the Sexual Instinct, and so it also goes for Social Types in relation to those of the Social Instinct.

Self-Preservation Types

People strong in Self-Preservation seek experiences and circumstances that contribute to a healthy, robust, and full life. A Self-Preservation Type's attention naturally lands on what encourages and sustains growth and what helps themselves and others thrive. Self-Preservation Types are oriented to foundations and how things develop or decline over time. In environments, relationships, and in spirituality, they gravitate toward what sustains and substantiates their experiences and cultivates their values.

Among the Instinctual Types, Self-Preservation Types tend to be most focused on the body's direct feedback and present state, but they can easily become overly preoccupied with it. When this type is healthy, they're skillful in balancing activation with relaxation. They value and make time for

themselves and generally give themselves permission to be as they are—to rest when they're tired, to unplug when they need to, to treat themselves to something restorative—and they know to put serious work in when needed. When imbalanced, however, this nuance gets lost and splits into the extremes of hypersensitive need for comfort or tenaciously overworking. There's usually a stronger or more direct link between the state of the body and their emotional state than in the other Instinctual Types.

Self-Preservation Types are attentive to the physical and material well-being of loved ones. They often express their love and affection through offering care for physical needs and in lending assistance in practical endeavors. If something is going wrong in your home, like a pipe is bursting or a loved one is sick, you'll probably end up calling upon a person dominant in Self-Preservation for help. Their natural pragmatic outlook brings an intuitive understanding of how to be supportive at each step in a process. While they may not appreciate being ongoingly "on call" for others, they tend to find deep satisfaction in being useful, especially when it comes to empowering others to be self-sustaining. Yet many Self-Preservation Types have difficulty seeing themselves as dominant in this instinct because it's common for them to struggle with achieving the solid foundations and balance under the purview of this instinct for themselves alone. It becomes much easier for them to do this when they are responsible for the well-being of another person or animal.

People who are high in Self-Preservation are prone to having acquired a number of practical skills, and thanks to consistency and practice, they're often quasi-experts. They typically make a living from these skills and interests, and they're likely to gravitate toward careers and expertise dealing with maintaining life's essentials, spanning from tackling the nitty gritty of practicality, like nursing, or bringing a sense of "refinement" to life-sustaining actions through specialized craftsmanship, like being a great chef.

Personal autonomy and self-reliance make up a central focus for Self-Preservation Types. Whether they are providers for their family or prefer a more solitary lifestyle, Self-Preservation Types have typically carved out living and work situations where they won't have to rely on other people in order to meet their basic needs or those of their dependents. They typically have practical skills, a back up plan, or a safety net to fall back on in case of emergencies. On the other hand, they may spend a disproportionate amount

of their lives seeking a “sure thing”, financially, materially, or in developing a certain level of competency at the expense of their actual well-being through spending money excessively, gambling, putting themselves or their health in danger, or working to exhaustion.

Self-Preservation Types tend to be sensitive to levels of comfort, sensual pleasure, and the emotional associations and impact of food, environments, and material things. Many are collectors or have strong sentimental value with specific objects and crafts. Some Self-Preservation Types who feel called toward spiritual growth can feel conflicted about this side of themselves. The lack of presence with any instinct means that we become overly attached to their instinctual resources, but valuing instinctual resources is no issue unless our attachments and identifications obscure a deeper perspective.

Self-Preservation Types typically give considerable care and personalization to their living space. They often fall under extremes of living minimally, sometimes under almost acetic conditions, or, on the other end of the spectrum, they can accumulate excessive objects, extra food, and backup emergency supplies. Indulgence versus abstinence can be a big Self-Preservation polarity.

While Self-Preservation Types often value consistency and stability in a number of areas in their life, it’s more common than not for people with a strong Self-Preservation Instinct to have an adventurous or athletic streak, an outlet that provides some consistent way of engaging the body’s aliveness directly that enhances their physical capacity and health. Because of the Self-Preservation Instinct’s connection with the direct sensations of the body, often Self-Preservation Types enjoy testing and challenging their sense of aliveness through acts of endurance, through athletics or something like mountain climbing, in training the body in something restorative like yoga, or demanding like weightlifting or martial arts. While they are exceptions, risk-taking daredevils or those involved in extreme physical feats and acts of endurance are often Self-Preservation Types in that they’re seeking to viscerally experience aliveness in an intense way. The Self-Preservation attitude, however, means these things aren’t approached haphazardly or carelessly. Preparation can have a profound, ritualistic feel, where proper equipment, proper diet, or whatever other prerequisites needed are given considerable intention. Conversely, many Self-Preservation Types are risk-

averse, but they may balance the more measured expressions of this instinct with intense and dynamic physical expression. They may, for example, be finicky about temperature in their home, but then have grueling workout routines.

Self-Preservation Types have a strong capacity for working and putting effort in a focused direction. As much as comfort may be a high priority, it's often balanced with an industrious streak. Ambition is a major Self-Preservation theme, but it means different things for different Enneagram Types. The ambition of a Self-Preservation Three may resemble more common views of seeking achievement, whereas a Self-Preservation Four may mean putting years of energy into a creative project that leads to very little outward success. They usually don't have ambition for status so much as a drive for material or creative accomplishment or for a place where their focused energy can be channeled into something both practical and meaningful.

One of the great challenges for Self-Preservation Types is in finding a creative direction to apply their drive. Self-Preservation provides a quality of persistent, enduring energy that's useful in building toward long-term aims, but especially in the case of young people who are Self-Preservation Dominant, they can struggle to find a meaningful focus for their tenacity. They may too quickly invest in the first opportunity that provides the promise of an outlet for their drive without consideration of deeper values or evolving perspectives. This can lead to getting locked into a lifepath, squandering the very energy and time they take to be precious. On the other side of the spectrum, there's a tendency for some to excessively prepare, save, and remain in a kind of stasis without actualizing anything of value. They may clearly recognize the value of their own energy, time, or resources, but from a scarcity mindset, they have a distorted gauge for what and where it might be valuable to spend or invest.

Useful resources for making these choices for Self-Preservation Types lie within the Sexual and Social Instincts. Enlivening chemistry and the sense of calling and vocation are invaluable for expanding the picture of how to consider what makes one feel more alive. Integrating the other instincts, however, often seems threatening to Self-Preservation because they can be both destabilizing and invite a complete revision of the basic, foundational assumptions that are guiding the personality. Uprooting anything

foundational, especially values and a sense of identity, is deeply challenging for anyone, but this is especially true for Self-Preservation Types.

The ego co-opts Self-Preservation by reducing this drive of enlivenment into a collection of habits, so Self-Preservation Types grow and come more alive when they're on-goingly re-examining their basic operating principles —not from fear or doubt, but from a sincere curiosity and attention to what their roots really are.

Self-Preservation Types - Taken by Ego

Instinct functions automatically, so to be identified with instinct means that this automatic quality overruns the functioning of body, heart, and mind, and extends to restricting our consciousness to a limited repertoire of patterned responses. In Self-Preservation, this manifests most apparently in structuring one's life according to habits great and small. Habit isn't limited to daily rituals or routines, as some Self-Preservation Types may struggle with forming supportive routines. Habit, in this sense, can be understood more broadly as ways attention and energy become structured. This is universal, but it can be particularly pronounced in Self-Preservation Types by virtue of association stability and/or continuity with well-being. Even physically daring and seemingly disorganized Self-Preservation Types can be acting from a narrow and wholly automatic inner place while appearing to outwardly embody a dynamic lifestyle.

Self-Preservation Types can allow habits to run away with them. They may set an aim and work very hard for it but fail to reevaluate their goal or feelings about it along the path to achieving it, carried by a certain kind of inertia. There can be an unconscious fantasy or desire to be "set for life," a sense of an end goal where things will be easy or abundant. This provides fuel for the ego with the sense that the present moment is never enough and a static image of the future is sought after for which the ego will resist taking in fresh impressions that don't align with the envisioned aim.

Self-Preservation Types have often been unfairly stereotyped as people preoccupied with resources and stability. There's an element of this that is true when this instinct has been co-opted by the ego. Outwardly, an entranced Self-Preservation Type can be very dynamic and active, but inwardly, identification will manifest as tightly-held psychological boundaries within rigid comfort zones. The confusion of essence and instinct means that essence is unconsciously viewed in terms of Self-Preservation considerations,

i.e. taking the feeling of grounded-ness and holding to be essence. In light of this, inner upheavals can often seem as threats to psychological and spiritual stability. There can be a lack of challenging an inner status quo for fear of disrupting a kind of spiritual "ground" that Self-Preservation Types unconsciously seek. Here, however, is where the metaphor of "spiritual breakthrough" is close to the inner reality. Self-Preservation Types often find the richest path to inner freedom when they can relax within instability.

In times of stress, Self-Preservation Types can fall into extremes related to physical care and neediness. They may excessively self-sooth, especially through food, sex, comfort, or substances. In other cases, rest and stability might seem like a luxury, and counterphobic behaviors to overcompensate for anxiety can manifest. This could be expressed in workaholism, self-deprivation, and substance abuse. They can get caught or swing between ends of a spectrum of hyper-avoidance of potential dangers and physical threats, while others may go into override by playing offense as defense, aggressively countering threats, having a materialistic or mercenary attitude.

Narcissism in Self-Preservation is often strongest around lifestyle. Pride in one's lifestyle becomes a reflection of one's self-image. "How I live" comes to define "me." Taking one's lifestyle to be more "authentic" than others, however that's defined, is probably the most common brand of this because it extends across economic classes and material means. It can be expressed in displays of wealth and luxury, greed, entitlement to and possessiveness of resources, and sabotaging others. Conversely, pride in living simply or environmentally consciously can be a way the ego feels aesthetically or morally superior to others.

The Self-Preservation Instinct is how we balance our autonomy with our reliance on things, places, and people for meeting our basic needs, so when Self-Preservation Types are deeply stressed, the emotional issues around their own vulnerable feelings of neediness come into conflict with the desire for autonomy. In the next chapter we'll go into greater detail about the underlying dynamics of the instinctual **autonomy conflicts**, but in Self-Preservation, the intense feeling of neediness that was once directed toward our mothering figure becomes sublimated and directed toward instinctual resources, i.e. things that provide regulation just like our mothers did.

In Self-Preservation, this means resources, places, and people that are viewed as providing regulation act as psychological placeholders for our

mothering figure. The intensity of our attachments and reactions to instinctual resources is comparable to the intensity of need of the child for their mother. Therefore, if Self-Preservation is our Dominant Instinct, there's a strong likelihood that not only are we relying on resources, food, and our home for maintaining our survival and well-being, we're also seeking those resources in order to evoke specific emotional dynamics we felt with our mothers as infants. This unconscious emotional energy maintains the "aliveness" of our psychological self-concept, often at the expense of the well-being of the body.

Eating to manage emotions, for example, can evoke feelings of holding. A fascination with weapons may be a symbolic compensation for feelings of vulnerability. A preoccupation with comfort, stability, or needing to be physically soothed can be ways to unconsciously grasp for maternal care and contact without risking undermining a sense of autonomy or the relinquishing of personal boundaries. This situation provides only an illusion of real autonomy, to preserve the self-image of autonomy, and defends against fully experiencing one's real neediness and anxiety.

Instead of presence with their fear of **scarcity and harm**, the personality simply reacts to it in the style of Enneagram Type (specifically, in the style of the Passion, see Chapter Seven).

Eights, in the style of Lust, harden themselves and become overly intense and energized about securing the resources necessary for their well-being, taking "what's theirs."

Nines, in the style of Sloth, use comforts and self-preservation activities, such as work or exercise, to "get by on a little," to settle for small habits and comforts at the expense of discerning and pursuing what they really want for their lives.

Ones, in the style of Anger, react to hang-ups and imperfections in one's environment and lifestyle as an affront to their idealized sense of rightness and perfection.

Twos, in the style of Pride, project scarcity onto other people and act as a caretaker at the neglect of themselves, running into exhaustion in the hopes of reciprocation.

Threes, in the style of Vanity, work to excess to stave off scarcity, while also "performing" their best version of abundance and chosen lifestyle.

Fours, in the style of Envy, take a sense of scarcity personally, as both fuel for despair and as something to rebel against.

Fives, in the style of Avarice, seek to minimize their dependence on that which they need so as to give more time and energy over to concentration.

Sixes, in the style of Fear, invest energy in and worry about the systems that ensure resources, and feel conflicted about their obligations to others versus caring for themselves.

Sevens, in the style of Gluttony, launch into plans and backup plans of how to acquire a lifestyle that will give them the freedom to pursue what they like while indulging in "rewards" in the meantime.

The root assumptions based in scarcity and the fear of harm are usually unconscious, but when these fears mount, they extend to a more existential lack of basic trust in any kind of abundance in the world and doubt around their own ability to meet needs. Scarcity can be an objective feature of our current experience, but if we're not present to our current conditions, our response to scarcity will be neurotic, destructive, and self-sabotaging. As fears and internal pressures mount, practical issues will be accompanied by greater emotionality and aggression coupled with paranoia that external forces are going to despoil their resources, home, or loved ones. More deeply-seated emotional issues won't be attended to out of fear of being overwhelmed or engulfed.

The ego can respond to these fears in a variety of ways: hoarding objects, over-eating, physical hypersensitivity, and paranoia of being taken advantage of. The entranced Self-Preservation Type can use their feelings of being overwhelmed to justify greed, exploitation, and violence toward others. Preservation flips into a destruction of one's own body and other people. Resources may be destroyed or ruined from an attitude of "if I can't be satisfied, no one can."

The delusion for deeply imbalanced Self-Preservation Types is that essence will be found through Self-Preservation needs, leading to an exhausting pattern of striving to improve the external circumstances of one's life without ever being able to really land in the longed-for security and contentment. From the egoic point of view, satisfaction and happiness come through by having certain conditions fulfilled while other conditions are rejected, so even

recognizing the yearning for essence is itself something that must be brought to consciousness if a more whole sense of aliveness is to be reached.

In desperation, the orientation toward self-reliance can devolve into turning one's back on others and a willingness to embrace an attitude of "me versus everyone else." Autonomy is tightly clutched, and internal emotional threats to the self-image of autonomy are projected externally as fears of contamination, violence, chaos, and death.

It's impossible for the personality and instincts to find lasting satisfaction. Need is always renewed, which keeps us motivated to maintain ourselves. The ego will never feel totally happy, satisfied, and secure because that's not the job proper to it. While our instinctual needs are valid and powerful, the deep hunger for essence often gets buried when survival seems to be at stake. Most of our scarcity fears stem from our disconnect with essence, which is one reason why we so easily forget our resiliency and capacity in overcoming difficulties. Functioning will become fraught with emotions swelling up from a younger, less capable image of ourselves. The pleasure and joy our hearts long for are qualities of essence, states within the "substance" of presence itself, and not exclusive to the circumstances of life the ego deems appropriate. From a foundation in essence, the vigilance of personality around our Self-Preservation needs are intelligent adaptations, rather than expressions of fear and lack.

Sexual Types

Sexual Types are identified with the need to elicit the sexual choice of potential mates. The sense of being "chosen" by a desired other is vital to nearly everyone, but for Sexual Types, much of their identity is organized around ensuring that they will be able to win out over sexual competition. Unconsciously, Sexual Types view their personality primarily as a tool for winning sexual interest, and therefore, they become identified with cultivating characteristics and talents that can serve as a means of evoking attraction. While what it means to be attractive varies by person, Sexual Types attempt to distinguish themselves in a distinct and enticing way, broadcasting a unique and often idiosyncratic "flavor." They typically avoid being broadly-appealing or conventionally attractive because having some "edge" and specificity functions as a filter that repels many and strongly attracts a few.

Sexual Types have distinct ways they go about gaining attraction. Most

people have interests, traits, and talents that can constitute sexual displays without any sexual motive, but Sexual Types tend to become psychologically identified with and greatly elaborate these features—their personality functions like a peacock's tail. These qualities compose a central part of the Sexual Type's identity, and they often vacillate between pouring intense focus into the object of their desire and putting energy toward these characteristics.

Sexuality and sexual identity are at the forefront of Sexual Type's self-concept. Sexual virility and viability are a major preoccupation for Sexual Types, and their sexual desirability holds greater weight than the frequency of sex or sexual partners they have. This means there's far greater emotion around whether or not someone might choose them as a sexual partner than whether or not attraction actually leads to a sexual act. No matter their sexual preference, sexual identity, or gender, their physical and psychological sexual characteristics play a prominent part of their psychological landscape, and they are likely to exaggerate these characteristics. Their self-presentation often has an element of androgyny that draws from typically both masucline and feminine signifiers instead of going for a neutral style or abiding by standard gender tropes.

People of this type are especially attuned to what "turns them on," and pursuing attraction becomes the guiding principle for how Sexual Types live their lives. They often find themselves in a series of infatuations for the sake of unconsciously keeping themselves in a state of desire. The emphasis on arousal can convey the impression that Sexual Types are always "on," which isn't the case, but there is a characteristic way in which their energy galvanizes when interested and contracts when uninterested, abruptly shifting from intense urgency, activation, focus, and preoccupation on a specific person to hastily veering attention away or cooling off.

Sexual Types have a high tolerance for being "locked on" to a specific person, but unlike the Social Drive, this instinctual focus thrives on creating interpersonal tension rather than ease. Tension invites a repulsion or an attraction. When magnetized by something or someone, Sexual Types can be extremely tenacious and single-minded. They easily drop their current focus in order to arrange their life to make room for their interests and yearnings, often making quick, drastic changes in pursuit of the object of desire. Because of their willingness to let things go in order to give chase, they can

have a mercurial quality of overcoming challenges that come between them and their “target.”

The “desire for desire” and capacity to make substantial shifts gives Sexual Types an experimental approach to life, willing to abruptly chart a new course and follow it to its consummation or exhaustion. This can mean voraciously engaging with certain subjects or following their passions beyond where most people have the fire to go. This trenchant quality of attention can also be directed inwardly, to the creative, symbolic, and imaginative. Conversely, Sexual Types can have a hard time mobilizing their energy for practical or social reasons, lending, at times, to undermining their support systems or an inability for their desires and aspirations to really take off due to a lack of practical foundation or support from others.

On one hand, this means that Sexual Types typically have few qualms about following their own inspirations. They trust the pull of attraction without knowing how things will work out. Sexual Types stick with the flow of energy at all costs and let themselves be willing to abandon stability or push past obstacles. When healthy, these pursuits can be genuinely creative, transformative, and vivifying. A negative trade-off for this aptitude is that when imbalanced, Sexual Types can be slavishly devoted to someone or something they feel attraction to, unable to turn away no matter how toxic the dynamic might be. They can be serial monogamists, abruptly ending relationships and impulsively starting new ones. If deeply distorted, it can become a kind of engine to self-obliterate.

The self-renewal seeking aspect of the Sexual Drive leads Sexual Types toward constantly trying to find the “edges” in oneself and in their interests. There’s often a restless, boundary-testing, transgressive streak in Sexual Types, though it plays out somewhat differently through different Enneagram Styles. It’s not unusual for Sexual Types to have many examples of having pushed a situation into something that went far beyond their control and intention, even if the impulse began as well-meaning. Whatever they’re involved in, there’s always a motivation to provoke something to another level, and staying in one “place” for too long is unsatisfying. This can play out in their relationships in needing to continuously push something to its next stage; or it can play out within themselves, needing to constantly undergo personal renewal and transformation. It isn’t so much variety that they’re looking for as how to take the target of their attention to a new level,

vista, or state of completion by pushing against existing limitations.

The Sexual Instinct is the part in everyone that is uninterested in remaining "intact," so what is established and previously-mined holds little appeal for Sexual Types. When healthy, this can mean moving toward growing and developing themselves or their interests. On the other hand, this can take the direction of needing to escalate situations needlessly. A side effect is that Sexual Types typically don't have a great deal of stability in their lifestyle, nor are they inclined to cultivate particularly deep roots anywhere. Generally, that's not much of an issue for them unless they're romantically partnered with someone who desires stability.

When a situation or relationship seems to stagnate, the Sexual Type will either move on or find ways to drum up a push-pull dynamic, throwing up boundaries so they can overcome them again. This can turn drama into the glue of a relationship and cloud over the real quality of relatedness; or, when ego isn't running the show, it can bring a quality of renewal and prioritizing injections of novelty and freshness into stagnant situations.

Sexual Types - Taken by Ego

If the ego has co-opted the Sexual Instinct, the ability to discern interpersonal chemistry becomes distorted, like a compass that can't find true North. The ego reduces this drive of creative self-renewal to drawing us toward people and circumstances that, under the guise of being vitalizing and novel, reinforce a negative and self-destructive psychological status quo. Further, this imbalance blinds us to what makes for real attraction, and therefore the fearful ego tries to control attraction, beginning with objectifying oneself.

When one views themselves through the lens of sexual objectification, one fails to see one's own full, dynamic presence, and the range of qualities that one might see in oneself as potentially attractive and desirable is severely limited. So the Sexual Instinct becomes run by a fear of being undesirable, not just in terms of appearance, but being un-"fusible," unchosen, and repulsive. The fear creates a projection that someone else is the means for our liberation from the crushing confinement of being locked into ourselves.

The autonomy conflict for the Sexual Instinct is rooted in a need to temporarily relinquish tightly-held psychological boundaries with a compatible partner. In adults, the primal libidinal craving the toddler had to re-establish the merged state with mother during the rapprochement crisis is displaced onto a new object: the desired sexual partner. Therefore,

unconsciously for Sexual Types, the object of desire and the experience of desire itself are both viewed as the keys to survival and to re-establishing connection to essence. Viewed in this light, the intensity of the basic fears of the Sexual Instinct and the easy confusion between love and attraction made by Sexual Types becomes clearer. This is not a fear of being alone, but a fear of not being able to hook the object of desire.

A fundamental pillar of their self-concept is at risk when attraction is not reciprocated, registering almost like a survival threat or deep personal deficiency. Anyone in love fears being left by their partner, but even apart from love, Sexual Types have a deep, often unconscious, fear of the loss of some connective life-line and insecurity about their capacity to be magnetic enough to keep that pull vital. It's for this reason that Sexual Types tend to play out their neurosis largely in relation to "attraction objects" and act out most of their negative patterns within their sexual or romantic partnerships and prospects.

For entranced Sexual Types, infatuation plays out largely as a reaction to insecurities around attraction, whether needing to 'win' the object(s) of desire or to vivify negative and unconscious relational dynamics carried over from their early childhood. Doing so unconsciously recycles a limited, habitual sense of self, effectively subverting the Sexual Instinct's aim of releasing oneself from habitual boundaries.

The fear of being **undesirable and sexually overlooked** translates into the patterned reactivity and Enneagram Type-specific strategies to control attraction:

Eights, in the style of Lust, attempt to wholly occupy the object of desire's attention and energy while also using provocation to be "too much to handle."

Nines, in the style of Sloth, use sexuality to dissociate, hiding behind their sexuality or attractiveness and over-adapting to their partner's preferences.

Ones, in the style of Anger, hold themselves, partners, and relational dynamics to intense standards so as to ward off sexual rejection by rejecting when others can't measure up.

Twos, in the style of Pride, project their fear of undesirability onto the object of their desire and make the other feel desirable and sexy. They

mold themselves to represent the “complete package,” or the ideal lover of their desired partner.

Threes, in the style of Vanity, compete to be the most attention-grabbing, the most magnetic, and the most fascinating object for their desired partners.

Fours, in the style of Envy, amplify their unique and personal “flavor,” mystique, and talents to occupy the complete attention of the object of their desire while also trying to undermine rivals.

Fives, in the style of Avarice, provide intense, penetrating, and captivating insight and focus, then abruptly withdraw from contact when they don’t feel they have enough energy or when other relational demands are placed on them.

Sixes, in the style of Fear, exaggerate sexual characteristics and test others’ level of attraction, often acting out to prove they’re still desirable and exciting.

Sevens, in the style of Gluttony, are high energy and over-the-top, creating a spectacle to dazzle or entertain potential mates; or, they will move on to another object of desire if they fear rejection or boredom.

Insecure Sexual Types make their self-worth contingent on whether or not attraction is reciprocated by the object of desire. While they can have a solid single-minded focus on one person—lest one get the impression that Sexual Types are noble devotees of their beloved—imbalanced Sexual Types may look for validation of their attractiveness elsewhere. They can give the appearance of committing all the way to something while covertly having their “feelers” out for something or someone more captivating, living as literal or figurative “serial monogamists,” wholly devoted and transcendently in “love” until something or someone more interesting comes their way.

One expression of this insecurity is in trying to shore up our feeling of being desirable by fostering multiple potential or actual sexual relationships without there being clear understanding among their partners about boundaries and intentions. Most Sexual Types generally come across as flirty in social situations, so the line between innocent flirtation and angling to “hook” people is blurry. What’s important here, however, is not to become rigidly self-controlled or feel flirtation outside a relationship is “bad,” but to clarify one’s own intention to oneself with awareness and presence. This is

vital for not allowing fearful ego-programs to co-opt the express of this instinct.

Because the sense of self is so tied up in attraction, Sexual Types can feel compelled to be swept up in attraction even if it's not really merited. They can throw themselves at unworthy objects. This need to be in pursuit can lead to trying to "force" attraction, or chasing whoever happens to be around rather than someone who is actually special. Compounded with fears about aging and losing attractiveness (even if they are still young and/or attractive), a spiral of self-hatred and embarrassing attempts to shore up attraction can take a Sexual Type's full attention, and they can act out sexually, not from a place of listening to the body's discernment for compatibility, but as attempts to narcissistically "prove" their lasting attractiveness through conquests. They may also display a pattern of entrancing others up to the point of physical or emotional intimacy, but bailing when a sexual boundary could be crossed.

On the other hand, Sexual Types can become wholly fixated on a toxic partner or waste their energy in the ego project of trying to win the interest of someone indifferent to them in order to prove their own desirability to themselves. It's common for imbalanced Sexual Types to move through life motivated by their pursuit of ever-new objects of desire or conquest, neglecting to develop any real content or meaning in their life and taking themselves off the course of their own growth and development. Their passion and intensity can give the appearance of clarity and a sense of purpose, but the speed with which a Sexual Type in this pattern can burn down everything in their life, relationships, health, income, creative projects, etc. to follow a "new shiny object"—almost always a sexually desirable person—is a testament to the lack of any fixed value other than desire for desire's sake when this type is ungrounded. Some Sexual Types can become paralyzed and obsessive over defects, flaws, or failings. They become competitive, inappropriately attention-grabbing, or can escalate to violence against rivals, and they can feel entitled to violate the boundaries of their sexual interest. Further, they may be unable to refrain from narcissistically advertising themselves.

The Sexual Instinct is the most obviously energized instinct, so it would seem natural to view it as a fountain of life force. However, slavishness to ego is sure to sap the natural and spontaneous aliveness and direction it wants to take. Ego-interference diverts our path from real opportunities for

aliveness, leading many Sexual Types to a kind of burnout or state of running on fumes.

Sexual Types often struggle with a feeling of needing to constantly preoccupy, inhabit, and entertain the attention of the object of their desire. There can be a fear that simply connecting and being themselves is not enough, and that they must constantly strive to entrance their partner instead of recognizing that it's not their ego's effort alone that is making attraction happen. To compensate for their fears, Sexual Types are likely to try to push their relationships and short-term flings to be all-consuming fires, often prematurely, even when there isn't a reciprocal flame.

This illustrates one of the greatest pitfalls that Sexual Types run into when ego is interfering with their Dominant Instinct, namely that they can prematurely push things beyond where they ought to be. With ego in the driver's seat, the desire to escalate becomes compulsive and often runs counter to the natural flowering of the person, relationship, project, or situation. This can make for very passionate relationships and encounters, but it can also force a dynamic where there is little genuine chemistry to speak of. As a result, Sexual Types may try to artificially amplify feelings and desire through imagination and provocation. Artificial amplification can also be counterbalanced by quick onsets of disenchantment—the requirement to have to have something to charge up or push against can create enormous let-downs when the object of desire has few boundaries left to overcome. The Sexual Type may jump into relationships prematurely or may abruptly drop their interest in someone for no clear reason. The result is constantly looking for a right fit without addressing the real issue of their own disconnect from essence.

The egoic Sexual Instinct becomes a force of trying to throw off the weight of being human so as to return to the experience of essence before birth or even one's own existence, like a death in reverse, to cast off the limiting shell of personhood. However, the ego cannot be surrendered without something prepared inside, so until the longing for inner freedom can be met consciously, it will compel us to waste and dispel the energy needed for our Work. The authentic love, identity, and vibrancy being sought through the Sexual Drive is only to be found by cultivating a true individuality that is not in opposition to the necessary constrictions of the personality, but by the independent existence of a higher "I" that is in cooperation with the

personality.

Social Types

Social Types are intensely aware that people are innately connected, which renders them sensitive to a wide range of interpersonal forces between themselves and others. All people are more or less influenced by the quality of interpersonal situations, but Social Types tend to be particularly attuned to the emotional atmosphere of their social milieu and the needs, agendas, and states of other people. These perceptions are at the fore of their personality, which lends a strong desire in Social Types to be involved in the lives of others in some meaningful way.

Whatever their interest or skill, Social Types want to leave an impact, great or small. Social Types, therefore, have a particularly strong sense of feeling "called," or in search of finding means to contribute to others, which often generates a motivation to develop gifts and capacities that would otherwise go unflowered. At an early age, Social Types often find a way to engage with other people by having something to offer. Usually, they either had an intuition for what niche needed to be fulfilled within their family, community, or close relationships, or they found a way to generate engagement by being entertaining, a caregiver, or a leader, or they coalesce a vision, mission, or agenda that others could get behind. These roles often become a major facet of their personality and become a template for a lifelong orientation for how they relate with others. Many of their gifts and talents directly stem from the ways they create and maintain relationships.

The interpersonal perceptiveness and relational intuition of Social Types makes them especially capable in recognizing the talents, gifts, and contributions of other people, but this often means Social Types are better at seeing the value and gifts of others than their own. This can be a lifelong challenge, especially as they seek to hone in on what their own contribution can be and work on discerning whom to direct their energy toward.

Despite some associations with the word "social," Social Types aren't necessarily more outgoing or extroverted than other people, nor do all Social Types have a wide network of friends. A great number of Social Types need a lot of alone time and have a preference for personal, one-on-one styles of relating over participating in a group or aligning with a cause. However, Social Types have a strong motive to be involved with others, and even if highly introverted, they characteristically require a great deal more

interaction and involvement in others' lives than Self-Preservation or Sexual Types.

Being engaged and impacting others in a meaningful way is a kind of nourishment, but depending on type, temperament, and life circumstance, this can be directly in person, digitally, or in a more abstract way, such as contributing to a cultural body of work. A Social Type artist, for example, may spend their days alone in the studio, but there will be an awareness that the work of art is part of a larger cultural body. The Social Type writer may feel that their critique is a contribution to larger societal discourse.

Social Types often gravitate toward interests that are personally enjoyable but also facilitate connection or have some sort of relevance within the larger culture. While they have their own individual passions, they typically feel their pursuits and interests are enhanced when they have meaning or a positive impact on others. Introverted or not, having a strong sense of belonging is of crucial importance for Social Types, but this doesn't have to mean being a member of a group. To feel a sense of belonging, with a group or with just one individual, is to have a visceral sense that one matters, to share a sense of common aim, and to feel a part of someone or something even when separated by time and distance.

The sensitivity of the awake Social Instinct to other people's state often results in an innate interest about what others are up to, what their values are, and what creates and sustains relationships. Social Types tend to be curious and fascinated by other people and cultures. When psychologically balanced and grounded, this can mean caring for others, even selflessness in the face of another's real need. On the other hand, when the ego is co-opting this instinct, it can become a preoccupation with what others are thinking and feeling about them.

It's not that every Social Type person is interested or available to engage with just anyone. People strong in Social are often highly discerning and selective about who they connect with, yet they're often willing to set aside certain prejudices about people to find common ground. Some Social Types may even feel themselves to be anti-social, fed up with people, or deeply cynical that anything good can come from relationships. Yet, this disdain is often a reaction to a sense of heartbreak or having been let down by individuals or human beings as a whole. The awareness and attention toward others, however, persists.

Their capacity to read a broad palette of interpersonal impressions means that Social Types have a natural adaptability. They are good at reading people and situations and meeting them on their level. Because of their interpersonal focus, Social Types tend to be strong in communication. Many people with a strong Social Instinct are engaging and have natural charisma. The ability to connect with, influence, and impact people makes Social Types effective leaders, mentors, and allies, and, in combination with their natural attunement to others, often lends them a capacity to shed some of their self-interest.

It's not that Social Types have less ego than others, but that they are more able to organically recognize where personal interests meet collective interests. It's typically a Social Type who is the vitalizing force behind any group of people, large or small, working for a common aim. In fact, many people strong in Social tend to find it easier to mobilize others than to find their own aim or individual path through life. This can lead to a pitfall of feeling genuine concern and consideration for others while being unaware of how much they need their goodwill, value, or status to be acknowledged, thereby confusing "selfless" and "selfish" motivations.

Social Types are capable of holding multiple people, agendas, and emotional tones in their awareness at the same time and may have a remarkably reliable and accurate means of modeling social dynamics and predicting how others feel and respond. Where other types might get overwhelmed with or simply not pick up on the verbal and non-verbal cues, Social Types are typically aware of and capable of balancing a great deal of interpersonal information at once. Because of this, Social Types make an effort to respond to situations appropriately. This doesn't mean they are always polite, but their nuanced awareness of context and boundaries means that they take pains to have the right kind of response that will lead to the intended outcome. This is largely a strength, but they can become self-inhibited and subject to second-guessing themselves. For the Social Types in this situation, coming to see how other-oriented their personality really is can be useful in turning their attention toward their own potential apart from projections of how it may be wanted or received by others.

Reciprocity is a major theme for Social Types, who are looking for the right balance of exchange between people. They want to include, acknowledge, and be respectful to others, but they also want to be included, acknowledged, and respected. Because of this, creating a fair and generous

balance of reciprocity can become a point of fixation. For example, Social Types may feel enormous angst and strife when they have difficulty knowing how to use their gifts to meaningfully impact others which can lead to feeling like they aren't paying their "dues", that they aren't being a meaningful, productive, or worthy person, even if no one else is putting pressure on them. Likewise, when their offerings go unrecognized and unappreciated, it can be deeply hurtful because so much of their identity has been tied up in their offerings and talents.

Social Types are able to bring out the best in themselves and others when their sense of identity is free and impartial toward how others receive them, and from a free place in themselves, their offering and contribution is personally meaningful and is able to be a true gift and service to others.

Social Types - Taken by Ego

Regardless of where Social is in our Instinctual Stacking, the interference of the ego with the Social Drive results in a loss of direct and ongoing sensation of the instinct. When this happens, the directly felt experience of ourselves with others in relationships is obscured, and relatedness becomes conceptualized rather than experienced in the body.

In lieu of sensing relatedness, Social Types become fearful that others don't like them or are giving up on them. They may attribute their feelings of being excluded or outside connection on their circumstances, but much, if not all, of it may be due to having lost touch with a sensation-based capacity to experience relatedness. As with any instinct, when we lose presence with the living drive, we begin relating to it from a place of managing the fears around it, so the Social Type's energy becomes particularly preoccupied with cultivating and gauging their relatedness and belonging with others.

When the ego is the active force of the Social Instinct, it manifests as a fear of being **ostracized, excluded, or abandoned**. This fear is projected onto all relationships, from intimate ones to our sense of belonging to groups and classes. The ego experiences a lack of basic trust in the sense that connection and participation in a larger world is possible. It feels separate, an outsider, and cut off, even if we're the focal point of our interpersonal milieu and beloved by many.

As we become more overrun by these fears, we'll act out, in the style of our Enneagram Type, strategies to ensure that we're somehow necessary, that our "place" is guaranteed, and that we can't be "shut out." The Types react to

a fear of being ostracized and abandoned in the style of that Type's passion:

Eights, in the style of Lust, take charge of the social realm. The Social Eight ensures they are the galvanizing force, "ringleader," or instigator of events and interpersonal dynamics.

Nines, in the style of Sloth, over-adapt to others in relationships and resign themselves too quickly into social roles. There can be a feeling that if they fully embody themselves, they will sabotage or undermine their connections.

Ones, in the style of Anger, become an impeccable exemplar of the values they wish were reflected by their peers. Their judgment keeps them at a safe psychological distance from their relationships and gives them the role of "reformer."

Twos, in the style of Pride, position themselves as indispensable to loved ones, especially by offering support or mentorship, or by being the intermediary in granting others access to important people.

Threes, in the style of Vanity, compete for status and exemplify, or even set, the best values of their milieu so as to be outstanding, inspiring, and invaluable.

Fours, in the style of Envy, represent the unique, edgy, mysterious, and cultivated while remaining aloof, keeping others desirous of and fascinated by their presence.

Fives, in the style of Avarice, become the "expert," offering their specialized understanding or insight so as to be an indispensable and recognized authority while simultaneously trying to distinguish their contribution from others, reinforcing their identification with being separate.

Sixes, in the style of Fear, are defenders of friends, relationships, and values against harmful influences, as well as the upkeeper of social agreements and structures or being an essential part of the functioning of an organization.

Sevens, in the style of Gluttony, have many different connections, affiliating with a variety of people in many fields and developing several talents or means of contributing gifts or skills to individuals, groups, or communities without ever giving themselves fully over to any one thing.

Unintegrated emotional content will skew Social Type's natural attunement to others. They may unconsciously project their own issues onto others, imagining other people's emotions, intentions, and states, while believing they are picking up on objective interpersonal dynamics. Projecting one's own psychological dynamics onto the social situation is a way of reinforcing a familiar sense of identity—if we felt out of place with our family early in life, for example, we'll project a similar sense onto our present relationships. The greatest pull from presence for Social Types is in trying to manage and manipulate their experience based on these projections.

Projection leads distressed Social Types to try to position themselves favorably and secure their place with loved ones. The ego tries to inhabit personas and roles to ensure that we're viewed as indispensable and cared for, searching for "proof" of our social value. Social Types tend to define themselves and seek meaning through the role they occupy in relation to others—as parent, best friend, "the one who takes charge," "the one who cares," "the entertainer," etc., often occupying several at once. These roles aren't always so concrete and specific, but they are habitual self-images that seem to provide orientation, meaning, and a reason for engaging with others. Identification with roles can get to the point where fixated Social Types won't know how to be with others without taking on some kind of role, far beyond what's necessary or appropriate, which has the effect of alienating others.

Seeking orientation, Social Types become preoccupied by relational structures, agreements, roles, and imagining relational dynamics. When deeply imbalanced, Social Types may take these structures to have more weight than actual people, which can mean excessive adherence to them or rebellion against them. This fuels a neurotic seeking to further clarify and reinforce roles out of uncertainty of their social and interpersonal value. As social anxiety increases, they become unable to feel at ease without the guidance of roles.

The Social Drive's capacity to attune to others can become skewed to emphasize the "wrong" boundaries and interpersonal cues. A Social Type under the grip of neurosis will feel they are putting in extra effort to be sensitive to others, when in fact they're often grossly out of touch with the present people and situations, becoming significantly out of tune. While the attention of Social Types is largely directed toward other people, narcissism

and self-centeredness of these ego dynamics are easy to overlook. Despite generally having good intentions and wishing to support others, Social Types can have a hard time recognizing how much their thoughts and feelings about other people are actually rooted in self-consideration if they are unable to see where their unresolved emotional issues motivate them.

It's as important for Social Types to feel they are giving as much as they are receiving, but expectations around reciprocity and balance can be subject to bias that creates complications for themselves. It can be easy for Social Types to take other people's lack of shared perspective—not being "on the same page"—personally, as a lack of consideration or respect, as disinterest, or rejection. They may not see how their attempts to create win-win situations may be skewed in their favor.

Social Types are highly sensitive to how others perceive them and are most interested in being represented in the eyes of others as accurately as possible, but this can deteriorate into image-management and excessive striving for status and social value. They may begin to treat themselves more as a "brand" whose value is being sold to others than as a person and expect ego-strokes and positive reinforcement of the social persona or role, even if they take the role of quiet supporter. When the value of this social currency isn't recognized, they may feel they've been treated unfairly and may feel justified in various forms of acting out in violation of social boundaries. The Social Type may be behaving generously and bestowing gifts or favors, seemingly freely, but they can unconsciously keep a tally until it's time "to cash in," leaving all parties feeling uncomfortable, alienated, and uncertain of the unspoken expectations.

There are some seemingly contradictory elements to the entranced Social Type. Being that Social is the most interpersonal drive, most of the ways the ego manipulations manifest are interpersonal. We project outward that which is within, keeping ourselves identified with the activity of seeking specific instinctual resources; through the Social Instinct, this means identifying with those who we believe will bring us the quality of relatedness and belonging we're seeking. This often leads to discounting those closest to us, instead positing that those we haven't yet won over will finally provide the quality of relationship or status that will fulfill us. The inability to consciously sense the Social Instinct renders us desensitized to the nourishing contact of true loved ones, making it easy to take intimates for granted. This also reinforces the

pattern of projecting instinctual and Essential fulfillment being "out there," the psychological activity of seeking "better" relationships. Therefore, the most interpersonal drive can also have a seemingly discordant impersonal quality under the grip of ego patterning.

Social Types have a yearning for "their people"—the interesting, energizing, diverse range of people with whom they can feel a deep sense of connection, learn things from, and enjoy being with. It is as if they are in search of an extended or new kind of family. This longing, however, can co-opt their sensitivity to the present moment and dynamics. Unconsciously trying to re-constellate a sense of family in the present can be accompanied with negative associations and dynamics from our early history that we experienced with our biological family, so that as adults, we end up gravitating toward relationships and groups that make us feel as frustrated, lonely, or otherwise negative in the way we may have felt as children within our family system. The ego's attraction to familiar unconscious toxicity in an attempt to exorcise past wounds means Social Types may gravitate toward relationships that have more to do with reinforcing psychological dynamics from their past than present-moment experience of real connection.

There can be a long and painful journey of trying to heal from past rejections by valuing people and dynamics that devalue the Social Type or accept them only insofar as they play a role desired by the other. Thus, while they may recognize that their present circumstances may be detrimental to their well-being, Social Types may forestall growing from this psychological status quo because the sovereignty necessary for individuation can feel like risking abandonment and deep loneliness.

Overcome by a fear of abandonment, Social Type's discernment of who is worthy to feel attached to becomes skewed, allowing them to be involved with lackluster, destructive, or ill-intentioned people. Social Types can merge with others' agendas or become vehement champions of causes purely for the sense of belonging it instills, and they can turn vindictive against rivals or hateful against outgroups in order to secure belonging with an ingroup.

While establishing deep, secure, and meaningful bonds is possible, it is only when we are able to first be in a relationship with our inner life and nourished by it that any outer, and inevitably temporary, circumstances can flower. It is always when we seek outwardly what's to be found inwardly that we pollute our riches. The ego is a psychological activity, and it has no real

substance. Therefore, it can never experience the authentic belonging of being present in and with oneself. All of the deep cravings in our loneliness stem from our own abandonment of essence, which happens to all of us when we succumb to identification with the personality.

"Cycling" through the instinctual needs of the stacking

EXAMPLES	SP/SO		
Dominant Instinctual Needs	✓ Physical Well-Being	✓ Sustainability	✓ Resources
Middle Instinctual Needs	✓ Relatedness	✗ Belonging	✓ Vocation
Blindspot Needs	✓ Sex	✗ Chemistry	✗ Loss of Self
EXAMPLES	**SX/SP**		
Dominant Instinctual Needs	✓ Sex	✓ Chemistry	✓ Loss of Self
Middle Instinctual Needs	✓ Physical Well-Being	✗ Sustainability	✓ Resources
Blindspot Needs	✗ Relatedness	✗ Belonging	✓ Vocation
EXAMPLES	**SO/SX**		
Dominant Instinctual Needs	✓ Relatedness	✓ Belonging	✓ Vocation
Middle Instinctual Needs	✗ Sex	✓ Chemistry	✓ Loss of Self
Blindspot Needs	✗ Physical Well-Being	✓ Sustainability	✗ Resources

4

INSTINCT, EGO, AND INDIVIDUATION

"The difference between an ordinary man and a conscious man is in the persistence of their aims. There are some people who maintain an aim for a week, or a month, or a year. They are relatively ephemeral, like insects. There are some whose major purpose animates them during their lifetime: they have attained human stature. Then there are the rare few whose aim is so intense and all-embracing as to endure beyond the human span. These are immortal" (Zigrosser, 1929).

Human beings have a need to be conscious of themselves, to be themselves in a full, intimate way. Such direct knowing necessitates both a change in the way we usually regard ourselves and a transformation of the very capacities we use to look inward. The road to Self-Remembering requires confronting what it means to be consciousness in an animal body, bringing essence and personality into their right relationship with one another.

Modern people often assume that they have overcome a major portion of their instinctual programming and have sublimated these drives for more creative and enlightened aims, but we risk a great hubris that masks a more complicated reality. Without a vibrant inner life—as impressive as our

accomplishments, our intelligence, or our experiences may be—our consciousness, and therefore our identity, will be entirely based on and patterned by instinctual agendas. Beneath acquired personas and habitual self-images, the force of instinct is as strong as ever, and this lack of basic understanding creates enormous difficulty and suffering in ourselves and for others.

When we become identified with the Instinctual Drives, the powerful life force of the instincts no longer serves the well-being of the body and becomes infused into the ego, making the ego feel vital and substantial at the expense of the actual well-being of the body. Instinctual energy imbued into the ego makes identity issues seem like a matter of life and death, and it preoccupies us with an agenda that seems far more immediately urgent than contact with our own being. The independent "I" becomes lost and takes the agenda of the Instinctual Drives to be its own. This state of affairs means that instinctual motivations take on exaggerated, grandiose, and narcissistic importance, as exemplified in the widespread cults of money and safety, sex and sexual vanity, and attention and status, while authentic sources of identity like presence, love, and consciousness, are almost entirely neglected.

Why do we have an instinctual type? There's no simple answer, but the relationship of instinct and ego derives from the earliest moments of life, when we begin the intense process of learning to survive and to make use of our new physical form. Infancy, childhood, and adolescence comprise different phases of learning to occupy, regulate, and function in a body in an ever-changing world. This process is complex and prone to problems at certain stages, giving some instinctual resources excessive psychological weight.

This chapter seeks to address how this situation came to be by diving into the psychological forces underlying ego-patterns and structures starting from the earliest moments of life. The development of a healthy, stable personality is a long and complex achievement, but it comprises only a sequence of steps in a much greater process of **individuation**, that, without inner work, becomes arrested in nearly all human beings.

Individuation is the maturation of consciousness. It is the cultivation of essence from an unorganized, but sensitive quality of awareness into the concentration of a real individuality through the practice of Self-Remembering. This process begins prior to birth and develops automatically

through the body's natural growth and life experience up to a certain point; however, *there comes a pivotal transition in which growth ceases to be the default*. We can represent individuation visually in the graph below.

Essence is characterized by a deeply sensitive awareness in the earliest months of life, but when we're babies, our consciousness is not robust enough to remain aware of itself through the process of development of the Instinctual Drives and personality. The experience of personality development is so intense that our attention comes to be wholly captured and preoccupied by personality structures, to the point that these structures come to comprise our very sense of identity.

Through a complex process of ego-development, we imbue instinctual resources with intense emotional energies so as to provide enough motivation to pursue them. However, essence remains unrecognized and unmirrored by our parents and environment as we grow, so its development fails to keep pace with the development of instinct and personality. This means our identity shifts from the simple, whole, dynamic, and essential to the conditional, fixed, and incomplete. Our awareness goes from open, sensitive, and impressionable to constricted, patterned, and automatic. Therefore, In most people, individuation is arrested with the development of the personality.

It becomes up to each individual to take the further awakening of consciousness into their own hands, to make it their own intentional Work. The ideal outcome of individuation is the formation of a healthy, functional personality that supports an essence that is conscious of itself—a free, independent, and realized remembrance of self, the real experience of "I am." This is an exceedingly rare and likely impossible outcome without intentionally made efforts.

This chapter will unpack the complex psychological dynamics that give rise to the Instinctual Drives and personality and the forces that stall the process of individuation, keeping us asleep to our essential nature so that we can be guided to a deeper and more complete presence with the dark world of our inner landscape.

Instinctual Resources and Libidinal Energy

Before we can understand how the Instinctual Drives develop, it is crucial to further our understanding about how they function. The Instinctual Drives are motivations to meet basic needs, which means the focus of instinctual energy

is on the resources that meet or seem to meet them. Instinctual resources are actual objects, like food or a home—or they can be people, like friends and lovers—whose involvement in our lives regulates us. Intangible things that lead to acquiring an instinctual resource, like attraction, respect, or personal space, are also often given the same emotional weight as concrete instinctual resources. In other words, instinctual resources are anything we can feel "ownership" of or entitlement to.

Instinctual resources are the targets of libidinal cathexis, the investment of libidinal energy. Colloquially, the word "libido" usually refers to sexual arousal, but here, as in some branches of psychology, it is used to describe life force and psychological energy as a whole. Instinctual resources evoke intensely powerful libidinal activation to sustain instinctual pursuits by inspiring action, emotion, and aggression. We will return to the role of libidinal energy shortly, but for now, the thing to take note of is the intensity of emotion that we imbue into real and imagined instinctual resources, which exert a powerful influence on our attention and identity.

For the needs of the Self-Preservation Drive, anything in service of physiological survival, safety, and health can constitute a resource. Food and shelter are obvious resources, but anything related to ensuring the ongoing availability of resources—such as money, a job, and anything helping maintain the previously-described conditions, including skills or information—can all be considered resources and thus given an emotional weight that unconsciously links them to fears around survival. Even something abstract like "psychological territory" can count as an instinctual resource. We certainly defend it like a vital supply when we perceive it as being impinged on; for example, as when we become enraged that someone has cut us off in traffic.

The Sexual Drive typically has a primary instinctual resource in the sexual partner or person of desire, so the Sexual libidinal energy is a more pronounced focus on one specific object. The Sexual Instinct has sometimes been mislabeled as "one-to-one" for this reason, but its scope also extends to things and features that secure the object. Attraction is intangible but nonetheless a vital instinctual resource that is very much treated like a commodity to be gathered by the Sexual Drive. Our capacity to elicit chemistry, personal characteristics, and specific talents that function as attraction "hooks" also count as Sexual resources.

For Social, many of the same things that serve as instinctual resources for the other two drives can also serve as a Social resource, largely because, as highly social animals, nearly everything has social significance. Other people can most obviously be taken as Social resources, and “good will,” esteem, and affiliations can also be “abstract” instinctual resources.

One object, person, or circumstance can serve as a resource for multiple needs, compounding the emotional and instinctual intensity associated with that resource. A Sexual partner, for example, caters to our need for sex, our Social need for relatedness, and the Self-Preservation need for physiological regulation. A job serves the Self-Preservation need for income, and it may also serve the Social need for status, perhaps for a vocation, and for maintaining friendships with others. It also can make us more desirable or be a means to meet attractive people.

The less present we are, the more our sense of what constitutes a resource becomes distorted by imagination and delusion because we’re no longer listening to the body, and instead, our view is clouded by unconscious unresolved emotional issues. We reject our present lover, for example, for the fantasy of someone else, or we ignore our real connections and friendships while idealizing the status and company of elite strangers. We might come to invest in bizarre diets, compulsive habits, and neurotic attachments. Our psychological energy can be galvanized around wealth or safety such that our self-concept comes to depend on this activity so much that we ignore our present state entirely and focus on wished-for outcomes. Understanding this, we can inquire into our attachments and habits with some healthy discernment.

When we lose presence, our Sexual and Social Drives are prone to objectifying people as resources, while Self-Preservation is prone to considering people as obstacles or rivals for getting resources. On one hand, people are instinctual resources, but if we want to experience people as more than resource rivals, sexual objects, or a social mirror, we are called to behold others as dimensional and multi-layered. Without certain instinctual resources, we risk death, so attachments are not “bad.” Yet when attachment becomes identification, it obscures consciousness.

Resources are also narcissistic supplies, which are objects that appeal to our narcissism and are given weight in our sense of identity. The food we eat, the way we live, our job, the people we form relationships with, and romantic

relationships deeply impact how we see ourselves and how others see us. From ego, the resources we seek and use either flatter or diminish our self-concept by creating relationships because they enhance our view of ourselves above how authentically connected we are. They become means of building up the ego. This is partially the basis of why so many spiritual traditions employ methods of fasting, celibacy, and solitude: to uncouple consciousness from the identification with instinctual resources, and thus, the personality.

Object Relations

Object Relations Theory is a term for several similar models of ego dynamics in psychoanalytic psychology to which psychologists Melanie Klein, Donald Winnicott, Harry Guntrip, Ronald Fairbairn, and many others have contributed greatly. It posits that our personality forms through interactions between ourselves (the subject) as infants and our caregivers, with primary focus on our mother or mothering figure (the object), and the emotional dynamics (affects) established between the subject and object. The resulting dynamic of this triad of subject-object-affect is an object relation.

Object Relations Theory was developed, in part, to emphasize the role of relationships in the formation of psychological structures and to move away from a Freudian theory of biological drives. But from the point of view of this book, biological drives are fundamentally entwined with relationships which give rise to psychological structures. In other words, the early life experiences that establish an individual personality are the very same that give rise to the instincts, but these early experiences also set a deeply unconscious psychological template that shape how the Instinctual Drives are expressed and experienced in adulthood. Object relations sheds light on how this comes to be and how our present psychology is rooted in our past experience. Enneagram theorists like Claudio Naranjo, A.H. Almaas, Don Riso, and Russ Hudson have demonstrated the influence of object relations affects within the Enneagram Types, but here the focus will be how the dynamic between self-image and object-image influences Instinctual Drives more broadly.

As we mature, early life self-impressions and affects retain their central character but become layered and nuanced to form complex emotional templates that underlie adult personality dynamics. Our past becomes projected onto our present, so novel situations and dynamics become unconsciously familiarized through ego’s activation of familiar self-concepts,

no matter how detrimental that affect and accompanying self-image may be. As a consequence, our experiences stay rooted in internalized representations of ourselves, as subjects, and of our mother, the primary object on which we depended.

The older we get, the more our awareness becomes increasingly organized around habitual associations, and our ability to take in a fresh impression of the moment declines and calcifies. Over time, this means that we draw from a limited range of psychological associations that have increasingly less relevance to the present circumstances, creating inner stagnation, strains on our identity, and suffering. This is often why many people become mere caricatures in old age, because their consciousness comes to be wholly bound to the past. Externally, they appear to be an elder; internally, they're still a fearful three-year-old. From this perspective, we can see why presence is so important on a practical, functional level: instinct can only be intelligent and supportive when there's something in us that can actually meet the present moment instead of relentlessly drawing from decades-old emotional constellations.

Attending to our survival needs brings up related self-images, reinforcing identification with our history and confusing our instinctual satisfactions with deeper layers of our essence. When an Instinctual Drive gets activated in daily life, the self-images and emotional issues tied to that drive are also evoked. Having a well-functioning and confident personality is necessary, but without a strong inner life, it means one's experience is still mediated by object relations.

Object relations "hijack" the function of the Instinctual Drives, so rather than seeking out resources for authentic well-being and aliveness, the ego will seek out people and resources that simply reinforce a habitual self-concept at the expense of health or aliveness. Latent with unconscious mental and emotional associations, memories, and tensions, when we're coming from a place of ego-identification, our attention is on the associations evoked and our fears around the instincts, not their direct sensations and signals.

In the Self-Preservation Instinct, appetites like hunger may evoke our childhood emotional craving for nurturing, so we may eat to stop the emotional reaction more than to give our body the nourishment and energy it requires.

In the Sexual Instinct, we may have a series of relationships where we play

out the same pattern of being deeply attracted to and sharing an enlivening, exciting chemistry with someone only to find ourselves inhabiting the same negative emotional dynamics we experienced with our parents in our rapprochement crisis.

And in the Social Instinct, we may experience ourselves continuously preoccupied with getting the right amount of attention and closeness with others while trying to maintain enough distance to stand on our own.

Object relations interfering with our self-regulation and self-concept is one of the chief obstacles to presence. When emotional associations of pain and deprivation are triggered by instinct, it is difficult to be present with and curious about them; usually, this is because at the age when any particular self-image took root, the sensations and emotions were overwhelming. When these associations arise in the present, we typically react as if they're objectively true in the moment. The "volume" of our reactivity is too loud for us to listen to our inner life. Any slight incongruence in an instinctual domain can provoke a cascade of negative self-images from the past with their accompanying emotional content. As a result, most people spend their entire lives defending and supporting their ego as if they were fighting for their lives.

Buddhism has a mythological figure of the *Preta*, the "Hungry Ghost." The traditional figure of the Hungry Ghost represents a deceased person for whom the circumstances of death left the spirit in a deeply deprived state. The images of the Hungry Ghost are of large, grotesque bellies with tiny necks that can't take in nourishment or find satisfaction. The resonance of these mythological characters is akin to the kind of "ghosts" of our own past who provoke deep, emotionally charged cravings in us. Hungry Ghosts are these old object relational dynamics bound to unconscious instinct. They represent unresolved emotional content trying to work itself out in the present. Unless these hungry ghosts within us are paid adequate attention and made conscious, they will act out repetitively and unconsciously through our Instinctual Drives. Without presence, our lives become ruins full of Hungry Ghosts.

Separation-Individuation and Autonomy Conflicts

To fully appreciate the role of the Instinctual Drives and the influence they have on our moment by moment experience, we need to dive into their psychological roots and the conflicts of autonomy and self-regulation that

characterize each instinct.

From birth until about ten months of age, there is no psychological structure to speak of. Psychological birth follows physical birth in a process described by psychologist Dr. Margaret Mahler's separation-individuation which is composed of several stages and subphases, beginning with a merged symbiotic phase and culminating in "... *independence from the mothering person in the process of forming a stable self-image and sense of self. Its final outcome is indeed the achievement of individuality, the capacity to be a person in one's own right and to function autonomously*." (Almaas, 2000b, p. 41).

An infant cannot meet any of its needs on its own. All regulation is outsourced to the mothering figure, so when an irritation, discomfort, hunger, need for contact, or any other need arises, it becomes activated in order to elicit a caretaker's response. Distress triggers the infant's sympathetic nervous system (SNS), which is typically expressed as vibrancy and healthy self-assertion, on one hand, or as crying and displaying agitation, on the other. Sympathetic activation facilitates the discharging of sources of frustration or to get the mother's attention to do so in the child's stead.

The successful removal or discharge of tension brings about a balanced activation of the parasympathetic branch (PNS) of the autonomic nervous system, characterized by satiation as well as the experience of a melted, merged, boundaryless state with the mother (for the rest of this chapter, when mentioning "mother," take it as a reference to either our literal mother or the one who provided mothering). In the earliest stages of life, this cycle of charge and discharge characterizes the functioning of instinctual responses. When circumstances permit a child to feel well-regulated and safe, it develops a tolerance for states of activation and irritation because there begins to be an association forged between temporary discomfort and its quick resolution with help from the mother. In other words, when SNS activation is quickly followed by balance with the parasympathetic suppression of the SNS in a healthy cycle, a basic form of trust develops. While this activation of the SNS may indicate the presence of some tension, if a child is able to have its needs met and be properly regulated, the presence and activation of this energy is enlivening rather than problematic. From this basic cycle of charge and discharge stems the drive to later separate from mother.

However, any significant disruption or limitation to the infant's capacities to get its needs met will be adjoined with intense sympathetic activation responses on the part of the nervous system, leading to powerful agitation, frustration, and anxiety that cannot be properly discharged. Such a disruption can occur at any point in the separation-individuation process, lending to negative consequences in adulthood.

An infant's nervous system is totally open. Their neural rhythms are synchronized to and regulated by their parents, whose presence balances and stabilizes the infant's developing physiology, including heart rhythms and respiration. From the child's point of view, child and mother are a single entity, called the "dual-unity" by ego-psychology. This phase of life is referred to as **symbiosis**, wherein the child is entirely physically and psychologically dependent, totally lacking in adult defense mechanisms.

Having no capacity to defend against or distinguish their sense of self as apart from their mother, the infant is so deeply impressionable that it is directly vulnerable to the mother's conscious and unconscious emotional life. While merging and autonomic homeostasis is the goal of the symbiotic stage, the child's vulnerability generates distress because no matter how much love the mother has for the child, the unconscious content of most people is full of largely negative emotions and tension. This creates an overwhelming situation for the child, who instinctively tries to discharge the mother's unconscious stress, sadness, anger, and frustration.

The child doesn't just absorb the mother's negativity, but it also has its own reaction to the mother's states. In this dynamic, the child's sympathetic activation generated by the child's distress will develop from a healthy self-assertion into anger, frustration, and even aggression that it can't discharge. Merging, then, becomes a conflict between a positive merging with the mother's love, safety, joy, and ease, and **negative merging** which involves a series of reactions, such as unresolved frustration, anger, and negativity. In effect, the "object" of the mother becomes split in the psyche of the infant into two: the good mothering object, and the bad, stress-inducing, suffocating mothering object. The negative merging of this period has profound implications for adult autonomy, relationships, and all three Instinctual Drives. As A.H. Almaas (2000b) explains,

> *This state of contraction, which is the outcome of undischarged mounting tension in the nervous system, is frustration, the primitive affect*

> *characterizing negative merging. We call this affect "negative-merging affect," expressing its relationship to the state of negative merging, but distinguishing it from the undifferentiated object relations themselves, which are colored by the affect. This frustration, this painful and primitive affect is felt as pure suffering. It is the specific feeling of suffering. It is not just pain or anger or fear; it is emotional suffering in its purest form. It is the suffering at the core of all human pains* (p. 255).

The personality defends against feeling the negative-merging affect with enormous intensity because it was so powerfully overwhelming to the infant's nervous system. The need to be rid of this inner pressure motivates the child to reach for autonomy by erecting psychological boundaries between it and its mother. This marks the beginning of what is called the **separation phase**. Separation represents the child being proactive in meeting its own needs for well-being and autonomy, which means it is fundamental for understanding how the Self-Preservation Drive comes to be expressed in adults.

Birth is a traumatic separation from our mother, which is later recapitulated in psychological separation. Separation represents the beginning of the struggle for one's own independent existence, but since our mother's body represented unconditional love, and therefore our connection to essence, separation also comes to represent a traumatic *disconnection from our essential nature*. As the child separates from its mother, it directs libidinal energies toward external objects that are sources of regulation apart from the mother, like food, toys, and even its own emergent physical capacities. In so doing, the child protects itself from negative merging affects and shields its fragile new psychological boundaries from being overwhelmed by the raw yearning for the mother.

This unconscious displacement is carried on into adulthood. The intense feelings of neediness that we once directed toward our mothering figure becomes sublimated and directed toward things that provide regulation like our mothers did, which is to say, instinctual resources. We can glean some sense of this in the way people turn toward certain food, home, and other instinctual resources to evoke nurturing, safety, and psychological stability, but it becomes especially apparent when people unravel in times of intense overwhelm.

To give some sense of how this might show up in adults, we've probably

experienced people clinging to certain resources, like a home or a romantic partner, with a life or death urgency, characteristic of an infant's feeling of neediness directed toward their mother. In such situations, an adult can decompensate and act out the distress of a very young child terrified for their lives. These dynamics can be exacerbated when a person's internal psychological boundaries are under siege from trauma, mental illness, or other powerful stressors. When deeply valued instinctual resources are threatened with being taken away, the overwhelmed personality cannot shield itself against the impacts of the negative merging affect which can produce violent rage or psychological unraveling in some individuals.

The intensity of our attachments and reactions to instinctual resources is comparable to the intensity of the child's need for their mother as well as the intensity of our need to avoid the negative merging affect. This is the fundamental conflict on which the whole personality is based, a conflict between needing to retain our autonomy while still being dependent on external sources of regulation.

Each Instinctual Drive represents a variation of this basic conflict, producing three basic **autonomy conflicts** that underlie each instinct. These conflicts represent deeply fundamental and unconscious struggles that are the basis of the ego-activity related to each instinct. They may be difficult to see at first, but nearly all of our struggle stems from how we as adults try to navigate these basic conflicts that are rooted in our earliest months of life. The autonomy conflicts account for not only the powerful emotional strife each instinct evokes in us, but they also reveal the roots of the associations we unconsciously make between essence and instinct.

The first and most fundamental autonomy conflict, at the root of the Self-Preservation Drive, can be summarized as:

- **Self-Preservation Autonomy Conflict**: How do I receive the care, safety, relaxation, and nurturing that the mother provided without undermining my independence and capacity to provide for myself?

The resources that take the focus of libidinal energy become infused with similar associations of regulation that we experienced with our mothers, and they therefore also become imbued with the experience of essence attributed to connection with our mothers. *As we strive to obtain the resources that*

fulfill the needs of our Dominant Instinct, we are unconsciously attempting to evoke the positive emotions we felt when we were merged with our mothers as infants as a substitute for essence.

Therefore, depending on our strongest Instinctual Drive, instinctual resources of the Dominant Instinct come to be unconsciously viewed as the means to re-establish connection with essence. If we are Self-Preservation Dominant, we come to associate the right food, home, and objects, and state of regulation and well-being with essence. If we are Sexual Dominant, we come to associate the attraction of the desired partner, the surrendering of ego-boundaries, and attraction displays that capture the interest of a desired partner with essence. If we are Social Dominant, we come to associate relationships with cherished others with essence.

Unfortunately, while access to essence is only conditional on our capacity to be present, access to instinctual resources is conditional upon much more, such as their availability and our competence in obtaining them. But by conflating instinctual resources with essence, we begin to experience essence as conditional and external to us. We believe we need to make essence "happen" through the lens of our Enneagram Type. What makes our personality type accord with the Enneagram is that each one of us is looking for essence in a way that corresponds with the Essential quality at the core of our Enneagram Type as discussed in Chapter Six.

In the following sections, we'll cover the formation of and autonomy conflicts within the Sexual and Social Drives. It's apparent why issues of Self-Preservation feel like matters of life and death, but it can be difficult to understand why being sexually undesirable or abandonment may also feel like life-or-death issues to Sexual and Social Types. In light of the devastating power of the negative-merging affect, it becomes easier to understand how the basic fears of the Sexual and Social Instincts likewise can carry the same emotional charge as physical survival. This is because the realization of the Dominant Instinct's fear means either a loss of essence, and thus complete meaninglessness and hopelessness, or, conversely, a loss of autonomy leading exposure to the negative merging affect.

Autonomy Conflicts II: When the Source of Regulation is Another Person

The stages of Separation-Individuation we've covered so far only begin to get into the origins of the Self-Preservation Drive, but it is enough to illustrate

the basic principle of the fundamental autonomy conflict. The autonomy conflicts of the Social and Sexual Drives have a slightly different character than Self-Preservation in that instinctual resources are generally people, leading to dynamics that can create enormous strife in adult relationships. Human relationships are incredibly complex as are the psychological underpinnings of relationships. Therefore, in the following two sections, the material is presented so as to make clear distinctions between the Sexual and Social Drives. The reality is that the development of all three Instinctual Drives are deeply intertwined with certain aspects of the process holding more relevance to one or more instincts.

The stage after separation from the mother is referred to as the **practicing period**, in which the child achieves some degree of separation from the mother and becomes captivated by its own capacities. Obviously, at this young stage of life, the child is still dependent upon its mother, but now the child is proactively attempting to meet its own needs and express its own life force. The child learns more, and more quickly, in this period of life than in any other. The mother may feel threatened that the once-entirely dependent baby is now pushing her away. If she is not centered in herself, she may stifle the child's fledgling sense of capacity and independence, which can lead the child to feel disempowered or incapable of independence well into adulthood.

By the practicing stage, the child has begun to distinguish between itself and its mother and to form rudimentary psychological boundaries, including a self-image and an object-image—a mental-emotional, internalized representation of its mother. A child of around eleven months old begins to draw upon this representation when he or she sets out away from the mother, fostering a sense of inner support as the child explores independently and learns more about its own capacities through interactions with the people and situations in its world. The object-image calms and lends strength to the young child's nervous system.

Following the sense of vitality and strength in the practicing period, the child becomes cognizant of its vulnerability and dependency on the mother, and its expansiveness deflates into anxiety or even shame. This begins the stage of ego-development known as **rapprochement**, or the "rapprochement crisis," in which the child desires to re-establish the prior merged state of the symbiotic stage while holding onto the newfound sense of personal will and independence of the practicing stage. The child has individuated too much to

go back, yet feels vulnerable and incomplete in his or her new, immature autonomy. Naturally, this creates a deep and powerful inner conflict *between the desire to merge with and separate from the same object.*

A few things prohibit the child's reestablishment of a merged state. First, since the child already pushed the mother away, the mother is used to their child's independence and their own recovered freedom, so when the child tries to return to a merged state, they can sense the mother's cool reception or refusal. But beyond this, at this point the child is too old, too self-aware, and has too well-defined psychological boundaries to go back to a merged state. The combination of experiencing the mother's rejection and their own ambivalence creates a great deal of shame and anxiety for the child.

In the beginning of the separation phase and the practicing period, the child's libidinal energies were primarily concentrated on objects like food or his or her own emergent capacities, but in rapprochement, the child's libidinal energies and desire become re-focused on a specific object, the mother. Mother is then the principle instinctual resource for the newly forming Sexual Drive as the child seeks to dissolve its emergent boundaries. At this stage, the second basic autonomy conflict emerges for the Sexual Instinct, which can be summarized as:

- **Sexual Autonomy Conflict**: How do I surrender my boundaries to re-establish merging with the "right object" (partner) without being overwhelmed and hijacked by others' feelings and needs?

The loss of boundaries gradually comes to be associated with the reproductive organs in adult sexuality rooted from what is called **genital primacy**, which occurs at the resolution of the rapprochement crisis. As a child grows and passes through stages of ego-development, it also passes through **psychosexual stages**, first described by Sigmund Freud. Freud continues to draw controversy for his description of infantile sexuality and psychosexual development, but while it is seemingly fashionable to downplay the significance of his ideas, Freud's enormous contributions to human understanding shouldn't be taken for granted.

Infantile sexuality doesn't exist as sexuality in an infant per se. It describes how at different periods of life autonomic regulation (discharge of tension of the nervous system) is associated with pleasure concentrated at distinct

erogenous zones of the body that change and mature through a developmental progression. The erogenous zones are focal points of sensory pleasure, which are directly tied to the regulation of the nervous system, a healthy adaptation whereby an organism achieves pleasure from taking care of its biological needs.

Which erogenous zone is most active changes according to successive phases, depending on whichever capacity a child must learn to self-regulate, whether eating or discharging bowels. Autonomic discharge becomes possible only after certain psychological structures have developed that render prior means of discharge insufficient, so the psychosexual phases unfold in tandem with the stage of separation-individuation. Each psychosexual phase has its own sensitivities and is subject to impressions and challenges that determine how it will be expressed in adult self-regulation and sexuality, in a similar fashion to how ego-developmental stages of separation-individuation influence the adult ego-structure.

The first psychosexual phase is the **oral phase**, where pleasure is concentrated at the mouth in feeding. In fact, for the infant, the whole body is an erogenous zone, the mechanism of charge and discharge, which is one of many reasons why close skin to skin contact is so central to nursing, but the mouth, as the beginning of the alimentary tract, is the preeminent focus of autonomic regulation as the child learns to feed. When the symbiotic stage begins, the instinctual aims are twofold: the basic intake of nourishment and the accompanying experience of positive merging. The symbiotic stage corresponds to teething and a wanting to bite the nipple, and ultimately, “incorporate” it, or merge.

Until this point, the experience of pleasure neatly follows biological necessity and function to encourage survival behaviors through the seeking of pleasure. Eventually, however, the child learns that it can self-stimulate oral pleasure through activities like thumb sucking, which begins the first division between the experience of strict biological necessity and pleasure.

At around two years old, the child begins to eat and digest more complex foods. The libidinal energy locus of organization shifts from the mouth to the discharge brought about by excretion of waste in the **anal stage**. In this stage, a child learns control over its instinctual and biological functions, beginning with its own feces. A child learns it can withhold its excrement, exercising a capacity to build sympathetic activation and experiment with release on the

child's own terms in a way that provides relief as it wants to experience it. Just like in thumb sucking, the child also learns in this stage that it can self-generate gratification that is separate from a strict act of autonomic regulation and self-preservation. Around this period in the burgeoning split between pleasurable autonomic discharge and physiological functionality emerges the prototype for sexual energy as a distinct energy, not just in purpose but in actual energetic quality, because sympathetic activation and parasympathetic discharge become coupled, more interwoven, and less distinct.

This differentiation is further developed in the next and final stage, the **genital stage (or phallic stage)**, where, between ages three to five, the genitalia becomes the dominant erogenous zone with the most focus and sensitivity. However, more than sexual longing for a partner on behalf of a child, this stage is characterized more by a narcissistic investment of the child into his or her genitals, beginning what can be described as an exhibitionist phase.

A. H. Almaas (1983), in his paper *Essence and Sexuality*, lists the developmental accomplishments of this phase thusly:

1. *The genitals become the permanent specialized organs for the discharge of sexual excitations, autonomic regulation becomes the orgonomic function of the genitals.*
2. *Autonomic regulation becomes fully split off from the purely functional activities. It becomes an orgonomic function on its own, independent of all other organismic functions.*
3. *Libido has now come onto its own. It is now a unique energy, distinct and independent from the preservation (aggressive) energy. That is why the pleasure accompanying autonomic regulation is distinctly a sexual pleasure* (p. 90).

The genital stage is followed by a period of latency where yearning is sublimated into social adaptation until puberty.

As humans develop, pleasure and discharge become more limited and more localized. Means of discharge become fewer and more specific as activities and processes that were formerly used for discharge earlier in life still provide some means of relief, but to an increasingly lessening degree. In

babies, the level of undischarged stress is quite low compared to adults, so it is easy for a baby to relax back into homeostasis. For adults, the nervous system holds so much stress, and the ego is so structured on psychological and physiological levels (through tension), that in order for there to be discharge there needs to be a complete build up of tension followed by a complete release of tension in the complete orgasm. As Almaas (1983) states, "*it seems that for an individual with a developed personality, ego, and character there is a need for a more efficient mechanism for autonomic regulation. This mechanism is, as we have seen, genital orgastic sexuality"* (p. 69).

In Chapter Two, reference was made to Wilhelm Reich's concept of "orgastic potency" and its role in health. According to Reich, in an adult, sexuality functions as a means of autonomic discharge and release of accumulated stress. Even with this mechanism in place, its capacity is often quite limited, and there are multiple potential places within the process of sexual development where issues and problems can arise to prevent full orgasmic potency. Most notably, physical and emotional armoring, which are manifestations of ego, prevent orgasm from maximizing its regulatory and pleasurable potential.

> *Reich called the physical and emotional patterns which are set up to handle the accumulated stress* ***armor****. The tension level of the armored organism, and even the "normal" person is armored - makes it difficult for the organism to reach a high level of excitation and a deep level of relaxation without going through the orgasm cycle. Through mutual excitation the two people in a couple reach a physical, sensual excitation that they cannot do easily or comfortably on their own, not even through masturbation. It is much easier to let the energy build up with someone else…. After sexual excitation, you can reach a level of relaxation, contentment, and rest that is almost impossible to reach singly because the presence of the loved partner encourages merging. ….These conditions of excitation and relaxation are necessary for regulating the organism and for reaching and maintaining a vigorous state of health. The autonomic nervous system must be exercised for it to be effective in discharging the stress of everyday life. Sex is necessary for everyone once in a while for the maximum exercise of that system. It is essentially a cleansing process* (A.H. Almaas,1983, page 53).

The rapprochement conflict coincides with the anal stage leading toward genital primacy, such that there is an overlap between between the genitals as the dominate erogenous zone at the same time that ego-development is negotiating whether merging can be re-established with the desired object of mother. This leads to the establishment of gender identity and genital-based longing, profoundly influencing gender and sexual identity. The infamous "Oedipus Complex" was an attempt to describe and understand these dynamics.[5]

Regardless, we can see how, with this new stage of libidinal organization linked with genital primacy, the autonomy conflict of the Sexual Instinct comes into focus. It is very much the same as the prior autonomy conflict faced by the child between separation and self-regulation, but in this case, with some psychological differentiation having been achieved, the child takes its own hard-fought separateness as threatening.

This conflict is taken into adulthood. The adult Sexual Instinct displaces the primal libidinal craving the toddler had toward the mother to re-establish the merged state during the rapprochement crisis onto a new object, the desired sexual partner. Therefore, unconsciously the object of desire and the experience of desire itself are both viewed as the keys to survival and to re-establishing connection to essence.

This helps us to understand the early-life template for adult sexual dynamics and romantic conflicts. The adult Sexual Drive has the quality of the enlivening activation that we notice most strongly at the beginning of a sexual relationship. It contains within it a desire to merge by penetrating and surrendering boundaries. The lusty, vibrant energy of the Sexual Instinct is the very same activated sympathetic energy used by the early Self-Preservation Instinct to discharge tension, only now, it is focused on a specific love object—the mother, in the case of the child; or the sexual prospect, in the case of the adult.

The activation of the Sexual Drive begins as an effort to relinquish one's own psychological boundaries and to penetrate those of the love object. The coupling of sympathetic charge with parasympathetic discharge accounts for why, after the achievement of orgasm as adults (evocative of the merged, boundaryless state of the infant with mother), an impulse to create separation sets in, separation and distance from the object of desire, in turn, brings the

libidinal yearning back onto them, kicking the drive to merge back into gear and so on. The desire to merge is intensified by separation. Thus, there is a coupling of the drive to merge and the drive to separate in the mature Sexual Instinct.

In adult romantic relationships, the recapitulation of positive merging is what ties a couple together. Negative-merging and its affects of anger and frustration are defended against so as not to threaten the positive merging. In suppressing the anger, the activated sympathetic energy (the healthy, playful, excitation) of adult sexuality is also suppressed, so sexual fire in long-term partnerships tends to wane. The assertive, activated sympathetic energy becomes associated with the separation phase of infancy, and therefore the expansiveness, intensity, and lust typically felt the strongest in the beginning of a relationship wanes as a deeper attachment is formed. In other words, unfamiliarity and the possibility of transgression are a major aspect of sexual attraction, but this activation is associated with separation, which threatens the merged state. This also explains why, after a long-term relationship has ended and we've mourned it's loss, the instinctual energy of separation kicks in and remains present during the beginning of a new romantic and/or sexual relationship, creating the charge, passion, and activation that is present before a deep bond is established.

As an adult, sexual tensions and frustrations accumulate, accompanied by lively, charged sympathetic activation in order to return to the merged parasympathetic state, and the act of sex itself is a dance between this enlivening, passionate aggression and this merging with our partner. However, when merging is achieved, the loss of boundaries often allows for the negative-merging affect to also arise, creating conflict and distress in adult relationships. Having both an activated Sexual Drive and deeper love is possible, but it requires a great deal of work on autonomy issues and working to resolve negative-merging.

Orgasm peaks excitation of the body, followed by (hopefully) deep, full release of tension and a momentary loss of psychological boundaries and a sense of one's own "intactness." Psychologically, this momentary surrender of self evokes a recapitulation of the original boundaryless, merged state in infancy. There is a deep transference between a couple that is strongly attracted to one another that supports this mutual co-regulation. Much of the physical drive for sex is charged with this intense, unconscious psychological

craving for the merged state, the longing of the infant to shake off its new begrudgingly adopted ego-boundaries.

Autonomy Conflicts III: Ego-Identity and Object Constancy

During the prior stages of separation-individuation, the child is exploring its capacities and its environment's responses to itself. Throughout this progression, the child begins to form a self-representation based upon very early and basic impressions of pleasurable or painful bodily sensations that, over time, become gradually more organized. This self-representation is not strictly visual, but rather is constituted from visual, emotional, mental, and other sensory content. This self-impression is the central concern of what in ego-developmental theory is called the "**ego-identity**," which is

> *the acme, the most important outcome of ego-development. It is ultimately the organizing center of the psychic apparatus…This self-image is not the external image that most people think of as "self-image"; it is more of an inner, comprehensive, mostly unconscious image of oneself, of which the external image (basically the social facade) is just a part. The entire worldview of a person, the structure of his world, so to speak, consists of this overall self-image plus the total constellation of object images, in relation to each other.* (Almaas, 2000d, pp. 9-13).

The ego-identity develops in relation to the external human object, the mother. It is a specific feature of the personality, a psychological experience of coherent selfhood that provides a sense of continuity between past and future. This is the selfhood that we refer to when we speak of ourselves while the personality is the overarching psychological structure.

As it is employed in this book, "ego" is the identification with the personality, including the personality's ego-identity. These distinctions are useful to make because in contrast to an understanding of identity founded purely in the psychological structure and certain basic traits, inner work posits that there is a more intrinsic, *Essential Identity* that can be present with our personality and its ego-identity. From the point of view of inner work, our aim is to have and be conscious of our personality, including its ego-identity, while our center of gravity is stationed in essence. We want to live in "two worlds at once", the world of personality and the world of essence. Self-Remembering means awakening a higher sense of "selfhood" while holding our ego-identity with transparency and impartiality. We'll return to the significance of ego-identity later in this chapter, but for now, what's

important to note is that the child is arriving to an increasingly coherent and consistent sense of self.

Likewise, through the rapprochement crisis, the child comes to recognize its separateness from its mother and from the world in order to achieve "**object constancy**," the ability to see the mother as a person in her own right and not an extension of the child. The achievement of object constancy means the child learns to tolerate both loving and hostile feelings toward the mothering person at the same time, and he or she values the independence of the mother being a provider for the child's needs

This means that the child knows that when the mother leaves, she still exists and is having experiences of her own. The infant regards itself and its mother as autonomous individuals. Dr. Louise J. Kaplan, author of *Oneness & Separateness: From Infant to Individual,* refers to constancy as the "second birth" in that it marks a pivotal realization of selfhood. She elaborates:

> *Constancy is the enduring inner conviction of being me and nobody else. When constancy prevails we are able to respect and value the separateness of others… Subsequent life is a series of fresh opportunities to enlarge on the initial potential for constancy that emerges from the strivings of the second birth* (1978 p. 35).

Object constancy is the achievement of the last phase of the separation-individuation process and is the root of the autonomy conflict of the Social Drive.

The resolution of the rapprochement conflict in constancy is found in the establishment of an "**optimal distance**," the compromise between merging and separation which has profound implications for how adults negotiate physical and emotional needs with autonomy. The child seeks to find the necessary distance from the mother to support its own sense of autonomy, personal will, and independence, while also remaining close enough to draw on the contact, security, and warmth the mother provides while not incurring rejection. Optimal distance represents the result of the psychological compromise of dependency and autonomy, coalescing into a stable personality structure. Together, object constancy and optimal distance have profound implications for the adult Social drive and all interpersonal relationships.

Optimal distance means that the child learns to strike an uneasy balance

between its own need for separation from the mother and its need to be close enough to receive the love, protection, guidance, warmth, care, and nurturing she has to offer. Too close to the mother, who at this stage is regaining her own independence, the child risks both being rejected as well as having his or her own boundaries and autonomy overridden. Too much autonomy and distance from the mother means the child becomes alienated from the source of care for its survival needs. Too far and the child is vulnerable, disoriented, and left without warmth and care. Whereas the child sought to completely surrender psychological boundaries in the rapprochement crisis, in optimal distance, the child seeks a balance of boundaries and availability to the mother (and by extension, other people) in a way that makes sense for the circumstances of their upbringing.

This stage marks the third and final instinctual autonomy conflict of the Social Drive, which can be summarized as:

- **Social:** How do I remain connected and available enough to participate in the human relationships that support me while remaining separate and safe from other's control or rejection?

The parameters of optimal distance extend beyond categories of distance. If we had to be a certain way or adopt a certain persona to get emotionally closer to the mother or to achieve more distance from her, these will factor greatly in how we approach creating and maintaining adult social bonds. Maybe achieving greater emotional proximity to our mother was conditional on being entertaining, cute, or not causing trouble. Maybe we had to be strong for our parental figures, or we felt we had to take on some of their emotional pain. This stage of personality development determines many of the social roles, attitudes, and personas we take on, derived from overt and implicit cues. These personas will blend with our Enneagram Type, sometimes in ways that often go against the superficial stereotype of the Enneagram Personalities—a playful Type One, an assertive Nine, a funny Four, a committed Seven, etcetera.

At each stage of psychological development, numerous factors inform our approach to social relationships later in life, but the establishment of optimal distance stands out as particularly formatory in how we try to create trust and intimacy, or conversely, distance and avoidance in adult connections. For

some people, the optimal distance is perceived as being quite far from the mother object, and for others, being quite close is acceptable. Those who felt more closeness and intimacy with the mother generally have a much easier time expressing and connecting on a close, personal basis than those who got the message that keeping their distance was the way to go. By the time the optimal distance has been established, the relational dynamics between the self and the mothering object have become layered and nuanced, so the myriad of relational self-images and dynamics that are evoked in adult interpersonal situations are complex as well.

In general, many of the qualities we find desirable as foundations for friendship, bonding, and intimacy as adults are likely to be bound to templates formed in relationship with our mother. Our sensitivity to cues and subtle signals or lack thereof will likewise be a reflection of how we negotiated this stage. In any close relationship, we try to strike a comfortable balance between feeling connected, respecting boundaries and staying autonomous. People that provoke anxiety or distress in us also tend to evoke the reaction we had to negative elements in our dynamic with our own mothers that we distanced ourselves from, like judgment, rejection, overwhelm, shame, and fear of physical harm.

Therefore, in any relational dynamic, we will unconsciously evoke our personal template for a comfortable optimal distance with the people in our lives that is used as a kind of interior relational map that orients and familiarizes the dynamic and provides acceptable boundaries for the relationship. Especially after some attachment has been secured or the relational boundaries shift, this can include the recapitulation of negative dynamics, including opportunities to become embroiled in negative-merging affects. The Social Drive in an adult seeks to create and maintain relationships that accord with its relational template generated in this early period of life, but significant disruptions in how optimal distance was achieved can create enormous problems in relationships in adult life.

Autonomy Conflicts IV: Dependency and Capacity

Our Instinctual Stacking is indicative of the autonomy conflict most at the fore of our personality structure and identity. All three play out in our personality, regardless of our stacking, but the autonomy conflict that feels especially unresolved may be what leads to the stacking’s conception in the first place. This doesn’t mean that there is any conflict that is “easier” for us,

nor does it mean that the conflict of our blindspot is somehow not a problem. It means that the autonomy conflict of our Dominant Instinct is something that we feel we must urgently address for our survival, even if no genuine resolution is possible. It has the greatest emotional charge. Unless we do our own inner work, these conflicts override and obscure our contact with essence and prevent individuation.

The autonomy conflicts never go away. They persist so long as we have a body with needs to manage. No one is fully autonomous because no one is without needs, and we are dependent upon external resources. Conditions change and external resources are never guaranteed. Thus, we have to perpetually pursue instinctual resources and grow our capacities for pursuing those resources. Successfully doing so requires a stable, capable, and confident personality. This brings us back to the significance of the ego-identity because we not only need to have capacities, we need to have confidence in and feel positively toward them. We need to feel we're practical enough, attractive enough, and worthy enough to obtain our desired resources.

We may, for example, want a sexual partnership, and we may in fact be an interesting, attractive person. If, however, we feel undesirable then such a wound to our self-esteem may seriously undermine our ability to meet the Sexual Drive's yearnings which may open a Pandora's box of instinctual fears and corresponding compensations. If we're an adult without major personality disorders, not getting the date we want probably won't throw us into existential despair, but how about when a beloved cheats on us or leaves us abruptly? How challenging is it to be present in those circumstances? Keeping in mind that certain instinctual resources can acquire projections of essence, and therefore seem to hold the key of personal meaning and value, or may even unconsciously be bulwarks against the impacts of the negative merging affect, the personality is quite fragile when we consider all the forces it's trying to manage.

In short, the basic psychological activity of the personality is constituted by a dynamic balance struck between the competing poles of what, for brevity's sake, I label "**Dependency"**—our reliance on people, objects, and situations required for meeting our basic instinctual needs—with our need for what I term "**Capacity"**—the basic practical ability to satisfy the needs of all three Instinctual Drives and positive self-esteem**.**

The graph above builds on the diagram that opened this chapter and represents where individuation becomes arrested, entangled by the autonomy conflicts that are expressed in the polarity of Capacity and Dependency. Without inner work, the upper limits of our individuation proceed no further than playing out autonomy conflicts all our lives. If we do not take efforts into our own hands to individuate, then the center of our being fails to be anything greater than a pendulum swinging between these polarities. By clearly demarking the limits of the personality, it becomes easier to see that all we do and take ourselves to be stems from personality. Further, because these ego-states never go away, they're what we must learn to be present with. They're what our attention for essence must be stronger than.

A healthy relationship with Dependency makes us aware of our needs and produces the incentive to go out into the world to get our instinctual needs met. It means sustaining realistic, grounded, considered responses to our actual state of need without being infused with imagination, fear, or compulsion. Understanding this, we can take the measures we need to acquire new skills or improve aspects of ourselves that may help us attain our aims. Healthy Dependency means having a mature, practical sense of how to go after the resources that provide regulation while also having the inner equanimity to adapt and to keep it together emotionally if our plans are thwarted.

A healthy relationship with Capacity means having confidence that our personality is capable of meeting our needs with a realistic view of ourselves. A personality expressing healthy Capacity needs little external validation or reinforcement of its ability to meet needs, and it doesn't feel the need to resort to coercion or manipulation to meet its needs. We know what we're capable of without having to be narcissistic, and we know not to succumb to self-attack when things don't go our way.

When we're present, our inner life is present to this ego-activity in a way that's realistic and supportive of the body and psyche's needs, so the distinctions of Dependency and Capacity are more interwoven with one another in the sense that the demands put upon us from our instinctual needs is organically met by a skillful ability to adapt to the present circumstances. Our sense of how we need to be to get what we need is flexible while also true to ourselves.

As we become uncentered, the ego's reactions to Dependency and

Capacity transition from healthy and useful to neurotic and compulsive, becoming more polarized, extreme, unrealistic, and fear-based. Both our reactions to our pursuits of resources and our self evaluations will be, on the one hand, the fearful reactions to instinctual insecurities at the dependency end of the spectrum, and, on the other, narcissism and excessive self-involvement at the capacity end. Reaction to either polarity will be in the style of our Enneagram Type's Passion (Chapter Seven).

To put it another way, the polarization of Dependency and Capacity represent an excessive preoccupation with "self", on ego-identity and "how it's doing", that leads us into forgetting essence. So the issue here is not whether we're capable of meeting our needs. It's that these instinctual dynamics are the ego-activities that we become so fixated on that we forget our being.

The behaviors and motivations of the Enneagram-Instinctual Types (Chapter Eight) can be understood in light of the autonomy conflict's polarities within each instinct:

In the Self-Preservation Instinct, a healthy relationship to Dependency on instinctual resources means the personality creates capacity by adapting and evolving to meet the ongoing demands of the body and the environment. The healthy side of Capacity is a personality that can effectively self-regulate with confidence.

The reactive expressions of Capacity show up as narcissism and self-preoccupation, which can be expressed both in terms of self-inflation or self-denigration in the style of our Enneagram Type. It is hardening one's ego-defenses against depletion and scarcity and becoming excessively concerned with one's state, station, and quality of life. "How I'm doing" health-wise and materially is taken to be a statement on one's self-worth.

The reactive polarity of Dependency is "hedging against depletion," meaning the ego is trying to take care of instinctual needs from a place of insecurity and over-compensation. When we fall into states of reactive Dependency, there's almost always a sense of being disadvantaged or victimized that becomes the ego's justification for entitlement, acting out, or regressive, childish behaviors.

For the Sexual Instinct, balanced Capacity means shoring up one's attraction display and confidence in one's appeal. Healthy Capacity means

registering and surrendering to attraction, listening to the intelligence of desire, and making room in our lives for where chemistry is opening us up. A point to briefly clarify is that our culture tends to lack nuance around attraction. Opening ourselves to chemistry doesn't mean we should abandon our romantic partners for a new crush, but that the energy that arises from chemistry—whether a full-on crush or just a small charge—has both intelligence and can be channeled in enlivening ways.

Healthy Dependency means healthy and mature listening to what the body calls for and working with it skillfully instead of resisting it. Reactive Capacity means sexual narcissism in the style of Enneagram Type, basically pointing to the need to be seen as a sexual object and valuing oneself only on how one's body and personality are able to elicit sexual interest. The reactive side of Dependency is compromising oneself to feel attractive, such as giving ourselves over sexually to others who don't respect us just to feel attractive, which is another form of objectifying oneself and others.

In Social, the healthy pursuit of Instinctual Needs means participation, connection, and meeting people at their level. It means getting involved with the people, groups, and projects that feel enlivening and congruent with one's values. Healthy Capacity means having the confidence that we're likeable, interesting, and worthy of others affection and connection.

Reactive Capacity in the Social Instinct means structuring one's status over others in the style of one's Enneagram Type. This doesn't necessarily mean literally grasping for "high status," it may mean regarding oneself as better than others, as more authentic, more humble, and/or more of a victim. It is somehow seeing oneself as "more-something" than others, in a positive or a negative sense. Reactive Dependency on instinctual needs means compromising oneself, as always, in the style of Enneagram Type, to feel included or special.

Individuation of Consciousness: The Animal and the Angel

By more fully seeing the extent of our imprisonment within the personality, we can begin to direct our attention to something beyond it. In other words, as I will elaborate in the final chapter, we can see how nearly everything we do, desire, and place value in is merely reinforcing the agenda of the ego, the greater our loss of faith in the ego as our identity. Only through disillusionment can the grip of the ego be broken.

Real esteem, fulfillment, and purpose cannot come from the personality.

The personality is not a viable source of identity, and without the corrective impressions of essence, instinctual functioning comes to be so overrun with object relational associations that it becomes dysfunctional, leading to the neurotic, addictive, and destructive behaviors. Some degree of presence is required to properly regulate our instinctual life, to keep Instinct from being totally hijacked by fears and object relations.

Individuation requires that there is a concentration of an inner life that can be distinguished from our Instinctual and psychological patterns such that the experience of oneself isn't lost and wholly given over to reactions when we undergo distressing, challenging, or intense experiences. In the graphic below, **Self-Remembering** represents a reconciling force between the duality of personality, Capacity and Dependency. It is an example of the Law of Three. The autonomy conflicts don't resolve, but held in presence, we do what is required for our instinctual well-being without forgetting essence.

Deriving our identity from psychological patterns is the source of our essential alienation and brings us no closer to what our heart really wants—to be ourselves fully. Withdrawing some of our energy and investment in instinct feels like a survival threat. Part of the path is, therefore, giving up what feeds the ego. Something in us dies, is sacrificed, so that something higher can be born through us.

Individuation and Self-Remembering requires that we distinguish the essential need to be conscious of ourselves from our instinctual needs for resources and regulation. When we lack presence, these two separate orders of need become entangled, so that a longing for instinctual resources gets mixed with a longing for our essential identity. The unconscious belief that the resolution of our suffering and the realization of our authentic identity is to be found outside ourselves keeps us addicted to a limited ego. We must draw our projections of essence back to ourselves, to invest our energies in inner life.

Libidinal energy is experienced as excitation in the body, of the emotions, in thoughts, and as mental focus, and when we're instinctually activated, these responses easily overpower our attention. The ability to stay connected to presence becomes very difficult. Many spiritual practices ascribe abstinence or sacrifice of those circumstances, objects, and people that might activate libidinal excitation or temptation, and there's something to be said for being able to know when applying a Self-Preservation, Sexual, or Social

fast is useful to our work. The central principle of inner work, however, is not to live in avoidance or apart from temptation, but to have a strong inner presence that is solid and not drowned out by powerful arousal of the nervous system.

In the usual state of consciousness, libidinal energies are tied to instinctual resources and dissociative distractions, which imbues instinctual resources with an emotional, psychological, and spiritual significance beyond what's necessary for self-regulation. This excess of energy makes identification extremely difficult to resist. Working with libidinal energy means purifying it of the intense but unconscious psychological associations entangled within it that keep us "hooked" into playing out compulsive psychological patterns and behaviors—the unmet emotional needs from our past that we're trying to work out in the present. We accomplish this through lengthy and intensive inner work, but at a certain point, we come to have enough clarity to recognize the experience of libidinal energy itself, distinct from the objects it attaches to. The energy itself must be transformed. By presencing libidinal energy, meaning striving to be present with it, we keep a portion of this energy as fuel for concentrating inwardly rather than dispersing its energy wholly outward.

Because of this, it may be the case that kundalini energy refers to libidinal energy liberated from its fixation on objects. Gurdjieff spoke to kundalini as a force that keeps us asleep.

> *Kundalini is a force put into men in order to keep them in their present state. If men could really see their true position and could understand all the horror of it, they would be unable to remain where they are even for one second. They would begin to seek a way out and they would quickly find it, because there is a way out; but men fail to see it simply because they are hypnotized. Kundalini is the force that keeps them in a hypnotic state. 'To awaken' for man means to be 'dehypnotized.' In this lies the chief difficulty and in this also lies the guarantee of its possibility, for there is no organic reason for sleep and man can awaken.* (Ouspensky, 2001, p. 220).

The fixation of libidinal energy onto instinctual objects constitutes our hypnotism, so perhaps the uncoupling of libidinal energy from instinctual objects may be awakening kundalini in service of consciousness. Liberating libidinal energy means presencing its intensity without attaching it to any

specific object or person. It is akin to the famous Zen aphorism, “If you meet the Buddha on the road, kill him.” This means that anything we can fixate on is merely an idol, but continuously holding the energy in our presence unattached to objects and images can render us more attentive to essential realities. What’s being spoken about here is not not wanting things or having no preferences, but recognizing the underlying energies and unconscious associations that keep our attention from the freedom, spaciousness, and sensitivity of a vibrant inner life.

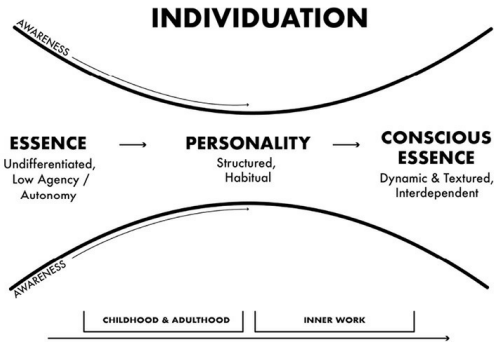
Pursuing our essential calling to awaken may mean jeopardizing our usual instinctual resources and narcissistic supplies, letting go of the conditions, lifestyle, and relationships that don’t support our awakening or that force us to make compromises against essence. This requires courage that arises only from a spiritual voraciousness born of deep need that surpasses our fear-based attachments.

People often need their instinctual ambitions taken away in order to find inner freedom. Crises of health, or relationships, or spiritual disciplines like fasting or solitude are all means by which instinctual ambitions are thwarted and humiliated, subverting consciousness’s faith in ego-patterns so it may come to better recognize itself apart from psychological activity. Therefore, one approach to understanding the process of enlivening our wish is in transforming libidinal-instinctual energies.

Radical presence with libidinal energy allows the associations bound to it to distinguish themselves from the energy, to come into our awareness, and to be “digested” and integrated. The turning of libidinal energy away from objects and people and toward our own being is possible when the personality loses faith in instinctual ambitions, when we see, deeply, our sleep, our lack of freedom, and our alienation from our Source. Awakening means reclaiming this basic life force, investing it in what stands apart from the personality.

This, in turn, also changes the nature and quality of the Instinctual Drives. Our Self-Preservation Instinct transforms from a preoccupation with resources and lifestyle into an intelligent foundation for the soul to manifest. The Sexual Instinct transforms from a desperate craving to attract others into a penetrating fire that overcomes barriers to unlocking and vitalizing creative influences. The Social Instinct transforms from a fear of not belonging with anyone into a lived recognition of the true purpose of human life within a

greater mandala of reality.

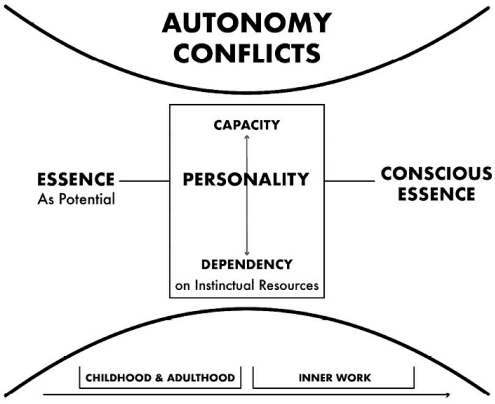


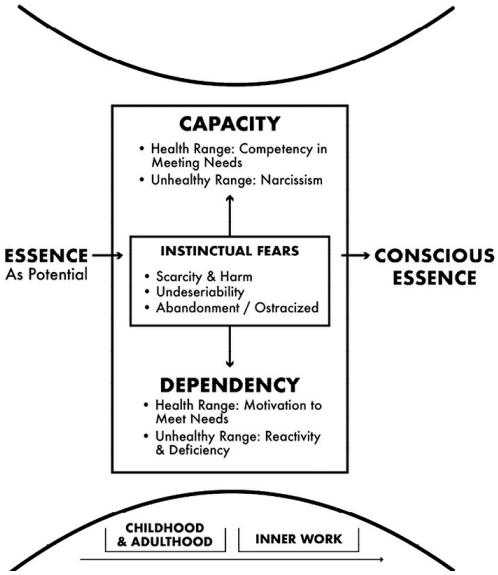
(Credit to Julie Harris for this graphic)

Margret Mahler's Separation-Individuation

MERGED PHASE		SEPARA
1 "Autistic" Phase	2 Merged/Symbiotic Phase	1 Separation/Differ
Birth - 4 Weeks	4 Weeks - 5 Months	5 - 10 Mont

5. Present in the Oedipus Complex are the notorious castration fears, which bears addressing. This is normally described as little boys fearing castration from their fathers in retaliation for libidinal longing for their mothers. According to this narrative, little girls perceive that boys have a penis as a source of exhibitionist pride and feel a lack in themselves, known as “penis envy.” This dynamic is laughable today, and more convincing is the explanation offered by Dr. Stanislav Grof in his book Psychology of the Future. His observation, from his years of deep work on holotropic states in clinical studies of LSD and breathwork, is that so-called castration anxiety in both males and females is not an anxious preoccupation with harm being done to the genitals. It is actually anxiety based on psychological associations of separation from the mother stemming from the cutting of the umbilical cord at birth. This separation may or may not become associated with the genitals later in rapprochement.



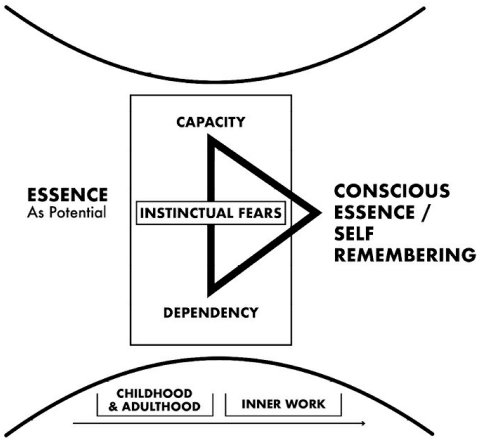


SELF-PRESERVATION	Capacity (Ability, Self-Image)	Dependency (On Resources)
Healthy: (Functional, Based in reality)	Exercising Capacity	Creating Capacity
Reactive: (In the Style of Type Passion)	Hardening Against Depletion	Hedging Against Depletion

SEXUAL	Capacity (Ability, Self-Image)	Dependency (On Resources)
Healthy:	Pursuing My Attraction	Surrendering to Attraction
Reactive:	Demanding/Forcing Attraction	Compromising Myself to Feel Attractive

(Thanks to Julie Harris for these diagrams and distinctions)

SOCIAL	Capacity (Ability, Self-Image)	Dependency (On Resources)
Healthy:	Convening, Leading, Weaving	Participating
Reactive:	Structuring My Status Over Others	Compromising Myself to Feel Included



5

INSTINCTUAL APPROACHES AND INTEGRATING THE BLINDSPOT

"When the believer has mastered his lower self, so that it serves as a riding mount beneath him, the deeds of his heart will shine forth upon his face" (Al-Jilani, 2008, p. 120).

The instinctual imbalance of the stacking is at the core of the egoic identity and narcissism. The heart's task of recognizing its authentic nature begins with creating greater intimacy between the body and the psyche. In the beginning of our journey into inner work, outright resistance against the Dominant Instinct presents far too great a challenge. The imbalances of personality that lead to a Dominant Instinct have so much energy behind them that it would be like trying to dam a raging river. So a powerful first step in working to be present is in balancing and integrating the Blindspot Instinct.

The Instinctual Stacking leads the charge of the ego, and the Dominant Instinct is like the gas pedal pushing the car of our personality forward. Integrating the blindspot and secondary instincts are like providing steering and brakes. The blindspot is already functioning within us, so to bring awareness to it is the most practical and easiest path to begin this work that yields relatively easy to see rewards of a healthier body and psyche.

Integrating the blindspot means becoming more sensitive to it, by having an ongoing physical *sensation* of the blindspot. We make contact with instinctual energies through physical sensation, but we are typically deeply unaware of the signals our body is giving us. So when we're not present,

we’re out of touch with the wide range of signals from our bodies, but the blindspot, in particular, is totally off our radar.

I was struggling to find a way to work with my Instinctual Stacking, and I found that reading descriptions of the Instincts alone didn’t offer any viable tools for integration. The Social Instinct is my blindspot, and the advice others offered me on how to develop it was along the lines of, “join a club,” “network,” “call a friend,” none of which felt genuine or interesting. These prescriptions would amount to forcing myself to do things that were personally unrewarding and created no meaningful change within. Adopting surface behaviors alone would ensure I would never have a satisfying relationship with my Social Drive or tap into its interpersonal skills. I needed to find a way to access my Social Instinct directly, through the body instead of the mind, and make use of the weak Social Instinct that I *already had*; I needed to work it like a muscle.

Thanks to a great deal of sensation-based practices I was already engaged with via the Gurdjieff Work, I began tuning in to how my body responded to interpersonal interactions with people I cared about. Gradually, I learned to more deeply shift my interest in others from Sexual Instinct-based activation toward a softer curiosity about and appreciation for others. The simple feeling like someone “had my back” was a new and shocking discovery as I became more sensitive to the physical sensations that accompanied my Social Instinct.

Undertaking this work meant shifting from having theory to doing practice. It meant sensing into the physiological responses my body would have to other people. This meant shifting the felt sense of my boundaries and “atmosphere” from closed or penetrating to softer and more available. Because I was no longer unconsciously resisting the awareness of Social sensations, I gained more energy to be with other people for longer periods. Further still, having a vocabulary of sensation for the Instincts meant I was also becoming more sensitive to when I was putting too much energy toward my Dominant Instinct in a way that felt out of control or compulsive. This helped to not only maintain a healthier personality, but it helped me to become less identified with my instinctual comfort zone. However, trying to just “integrate sensations” isn’t very helpful if the “blindness” of the term “blindspot” means anything. I needed to find bearings in the language of sensation.

In observing the operation of the Instincts within myself and in the attention and body language of others, it became clear that each instinct has distinct qualities of attention, psychological boundaries, and physical excitation that facilitate the tracking and meeting of its specific instinctual needs. I have identified these and refer to them as the **Instinctual Approaches**.

These qualities of attention are employed whenever the respective Instinctual Drive is engaged. The Approaches are qualities of sensation and attention we use in "approaching" resources of instinctual regulation, be they objects or people. Each instinct expresses itself through a distinct "vocabulary" of physical sensation and excitation, and we unconsciously become identified with the experience of these qualities while overlooking, even ignoring, the quality of sensation of the blindspot instinct.

It's additionally important to see that the Instincts influence not only what we pay attention to but also the quality and "tone" of attention itself, that they express themselves internally through the way we hold our psychological boundaries and quality of attention we employ.

Attuning to and becoming more skillful with the Instinctual Approaches brings us into greater contact with the intelligence and energy of the Instinctual Drives and out of emotional reactions to them or mental concepts about them.

The Approaches also help get around the problem of the mind trying to work on the body by placing our attention on having the body sense the body. By doing so, we can become more skillful in our self-regulation, relationships, and self-awareness, but we can also witness the Instincts in operation apart from identification.

In keeping with the triadic theme that runs throughout the Enneagram, each instinct has three distinct but related qualities of energy, excitation, and boundary-styles that help us to pursue sources of instinctual regulation.

- **The Approaches of the Self-Preservation Drive:**
    - **Grounding**: Rooting to one's center and place of balance through the body.
    - **Sensing**: Sensitivity to one's own state through the signals of the body. Attention is on physical feedback and impressions.

    - **Pragmatism**: A through-line of attention orienting to processes and progression. This approach is an enduring, persistent quality of sensation and attention.

- **The Approaches of the Sexual Drive:**
    - **Pursuing**: Locking on to what attracts with focused energy and attention. Letting what's extraneous fall away. "Tunnel vision" on the object of desire.
    - **Magnetism**: Displaying oneself, while vacillating between pushing and pulling back attention and energy to create interest, tension, and preoccupation. Provocative display to draw attention with the aim to attract some and repel others.
    - **Intensification**: Amplifying and galvanizing energy and excitation with the aim of dissolving or penetrating boundaries. Bringing a quality of activating urgency that encourages the surrendering of boundaries in the self and others.
- **The Approaches of the Social Drive:**
    - **Availability**: Opening personal boundaries to invite and receive others. Attention is fanned outward and open, with receptivity to who or what enters our field of attention. Includes being receptive to the inner life of others.
    - **Signaling**: Sensing one's impact on others and the flow of exchange. This also involves conveying feelings and intentions appropriately to the situation via body language.
    - **Navigating**: Sensing the layers, boundaries, and nuances of social environments and circumstances. This brings texture to social contexts, which helps us recognize the mechanics of interpersonal dynamics, knowing one's place, role, or relationship within them.

Approaches guide, inform, and direct physical action taken to fulfill our needs. They're how our attention organizes itself in response to a need, which then dictates behavior and action and how action is sustained. They help us meet our needs and adopt a quality of attention and behavior attuned to pursue instinctual resources. The ability to skillfully access and use these

Approaches is necessary to fulfill the instinctual needs and thus create a method of conscious self-regulation.

The automaticity of the ego means that for most people, our instinctual life is in a state of dysregulation. With practice, we can recalibrate our relationship to all three Instinctual Drives with the Approaches and become more fluid, skillful, and articulate in a natural, personal way with each one, leading to a greater degree of presence and a deepened capacity to care for our authentic needs. The Approaches are keys to "entering" into their corresponding Instinctual Drives. They are the instinctual functions best able to appraise, discern, sense, and know how to meet our needs.

When we're able to authentically address a real need, we feel more alive and vital. Often, a lack of vitality is the result of the inability to accurately assess and fully address a need. The more we can relax into the Approaches, the more we can be grounded by Self-Preservation, taken by Sexual, and connected through Social in a way that is intelligent and actually enlivening. Relaxing into the Approaches leads to a deeper experience of each instinct being met and satiated.

These Approaches provide discernment to recognize how instinctual currents move through us—or don't—and offer a vocabulary for the shape and texture of our attention as it manifests through the physical sensations of the Instincts, helping us to recover links between attention and the body. Because of this, they also inform the expression of our body language. The body language of the Approaches of the Self-Preservation Drive typically give off a sense of containment within one's physical atmosphere; it can range from an insular self-containment to a stable rootedness. The body language of the Approaches of the Sexual Drive express themselves a galvanized, penetrating quality of attention, or, conversely, as pulled back and withheld. The Approaches of the Social Drive are generally expressive, available, receptive, and engaged with an emphasis on communication. Seeing this can help us to gain more clarity around how they manifest.

Understanding these Approaches helps bring awareness to our awareness, one of the most foundational skills necessary for authentic personal development. Applying the Approaches of the Self-Preservation Instinct, for example, helps us to meet Self-Preservation's needs more deeply, fully, and authentically, without interference from personality biases, and likewise with the other two instincts.

Over- and Under-Expressing Approaches

As long as we're alive, our instinctual needs require ongoing attention and care, so the Approaches are always more or less active, scanning for what in our environment is relevant to the meeting of the needs most salient to our instinctual stacking. As a result, we end up over-using the Approaches of our Dominant Instinct and under-using the Approaches of our Blindspot Instinct, which often results in an incongruence between our real need and the strategy we're using to try to meet that need.

When we're present with the Instincts, the Approaches function naturally and skillfully in support of our aliveness. When we're not present, the ego co-opts the Instinctual Drives, resulting in the constriction that is the Instinctual Stacking. Not only are certain needs prioritized at the expense of others, but the Approaches also become distorted.

We become identified with, and thus over-express, the Approaches of our Dominant Instinct. This means that we are almost always employing them, often to a degree that is harmful to ourselves and annoying to others. We're unconsciously "locked" into the energy of a particular instinct, so the exaggerated Approaches feel like we're "being ourselves". By having the Approach "dialed up to eleven," it unconsciously feels like we're taking care of our Dominant Instinct's needs. In reality, by overexpressing the Approach, we're undermining or shortchanging the intended fulfillment of these needs. It may even be hard to "recognize ourselves" when the exaggeration of the Dominant's Approaches are relaxed.

We under-express the Approaches of the blindspot, which means there are qualities of attention, energy, and ego-boundaries that feel contrary to our habitual sense of self. We feel an aversion to or complete lack of fluency in them. They often feel superficial or tedious to embody, and we can be quite inflexible in adopting them because they feel like a diversion from the Dominant Instinct. When we first gain access to them, they can make us feel childish and ashamed.

The images below are an attempt to represent our relationship to the Approaches visually. We can take the triangle to represent actually being "in," or present to, the Instinctual Drive and its energies/Approaches. The "**+,**" being outside the triangle, represents over-doing. Likewise the "**-**" represents under-doing.

At any given moment, we can "mark" where we are in relation to the

triangle—that is, how we're expressing our instinctual energy. Is it grounded in the real, living Instinct? Or are we acting out patterns associated with the instinctual energy?

For example, regardless of where our Self-Preservation Instinct lies in our stacking, we all know the feeling of being crunched by time and overwhelmed by practical demands. Our situation is stressful, and we have to deal with it. If we're present within our struggle and performing tasks as best we can without falling asleep to our inner life in the midst of the whirlwind, we could mark that we are "in" the triangle. We are present to and landed in our instinct, even if it feels distressing. We are using the Pragmatism Approach, supported by the other two Approaches.

On the other hand, if we let ourselves collapse under the strain, have an emotional meltdown, or simply abandon the needed tasks through withdrawal or self-distraction, we would mark ourselves as outside the triangle representing Self-Preservation Instinct on the "negative" side, as under-doing the Pragmatism Approach of Self-Preservation. This essentially means we're abandoning ourselves, no longer present to our own state. Conversely, if we go into a kind of hyper-aggressive taskmaster energy, pushing ourselves past our healthy limits and cramming through the task at hand, then we're likewise not landed in Self-Preservation, because we're over-doing the Approach of Pragmatism that could be marked on the below triangle as "+", and likewise abandoning ourselves but in a totally different style.

The Approaches must be sensed and experienced directly for the nuances and variations to become clear.

The Self-Preservation Instinctual Approaches:

Grounding - Seeking foundations and sources of stability.

Over-doing it: Overly-stable, predictable, fearful, stagnant, over-exertion.

Under-doing it: Ungrounded, scattered, unstable, frenetic, sloppy, uncontained.

Sensing - Attuning to optimal states and environments and responding with sensitivity.

Over-doing it: Hypersensitivity, overly comfort seeking, insulated.

Under-doing it: Uninhabited, numb, desensitized, unaddressed physical problems.

Pragmatism - Sensibility in the pursuit, care, and development of resources and instinctual needs.

Over-doing it: Heavy, hyper-serious, meticulous, effort without enjoyment.
Under-doing it: Helpless, dependent on others, incapable, self-sabotaging.

The Sexual Instinctual Approaches:

Pursuing - Moving directly to what attracts us and locking on with our attention.
Over-doing it: Obsessive, craving, possessive, addiction, insatiable.
Under-doing it: Scattered, dispersed, repetitive, indirect, formal, overly-stable.

Magnetism - Attracting, broadcasting, creating tension, displaying energy and attractive features.
Over-doing it: Provocative, alienating, exhibitionistic, creating spectacle.
Under-doing it: neutral, self-rejecting, hiding oneself, bland.

Intensification - Galvanizing energy, urgency to overcome boundaries.
Over-doing it: Violating, discharging, destructive, self-annihilating.
Under-doing it: Frigid, passive, stale, puritanical, “dry”.

The Social Instinctual Approaches:

Availability - Opening attention and boundaries to invite and include others.
Over-doing it: dispersed, unfocused, no boundaries, scattered.
Under-doing it: inaccessible, cold, closed, unapproachable, lacking sensitivity to others.

Signaling - Sharing, expressing, communicating, and bridging subjective experiences.
Over-doing it: Chatter, over-sharing, gossip, impersonal, self-promoting.
Under-doing it: non-participatory, impersonal, without a “voice”, socially awkward.

Navigating - Understanding context and interpersonal dynamics.
Over-doing it: Overly-bound to structure, formal, role-oriented, self-conscious.
Under-doing it: Missing cues, inappropriate, rude, obtuse, unplugged, purposeless.

If we are not present with the sensation of our Instinctual Drives, the Approaches will be steered by distortion and limitation, interfering with the needs of other instincts, draining energy and causing problems in our relationships and to our physical well-being. If deeply unhealthy, the Approaches will actually act out destructively almost completely out of our

awareness.

When we're unable to integrate an Approach, we can't meet our Instinctual Needs in a deep and satisfying way. Self-regulation will be at least partially haphazard. If we're trying to start a business but can't provide the sustained and diligent focus to see it through, nothing sustainable will come of it. If we have a need for sexual contact but can't tap into the Sexual Approaches, we'll have difficulty applying the behaviors and qualities necessary to attract and move a situation into a sexual direction with a partner, inadvertently acting in ways that are a "turn off" for them. If we're unable to relax into the openness and availability of the Social Approaches that invite others to relate and connect with us, other people will find it difficult to find any way to "plug in" with us.

We also habitually apply the Approaches of our Dominant Instinct to meet the needs of our secondary and blindspot instincts. If the Social Instinct is uncomfortable for us but Self-Preservation comes naturally, we might inadvertently approach a social situation in an off-putting, pragmatic fashion, as if relating is supposed to be a practical affair, rather than with a relaxed, natural openness to others. A sexual relationship will stagnate or lose vibrancy if we habitually default to Social Approaches. If a situation requires attention to our Self-Preservation needs, but we're employing the Approaches of the Sexual or Social Instinct, we're going to unconsciously rely on other people to take care of us. This might work for a short while but will ultimately alienate the very people that the Sexual and Social Drives value. Therefore, in such a case where, over time, we mismatch an Approach of our Dominant Instinct to one of the needs of our Secondary or Blindspot, that need won't be fully satisfied.

People are also generally sensitive to instinctual energy in others. We pick it up "instinctually," regardless of whether we have language for it. Our under-addressed needs signal themselves like a huge neon sign to other people, but we are largely clueless of the negative social impact of our unregulated states. For example, many people have a collection of stories of lonely men trying to be flirtatious but coming across as needy, as if the specter of an unmet need for social connection is haunting the interaction. Because there is a mismatch between intention and Approach, it may read as creepy or dishonest.

The reverse can also be true. We may have every intention of connecting

with someone in a non-sexual, purely social way, and yet we may be so habituated to the Sexual Approaches that our genuine attempts at connection are heavily colored with sexual tension. People then misread us and think we're coming onto them. Because we are applying the wrong Approach, despite our best intentions we really can't be receptive to interpersonal contact and will therefore still feel lonely or unmet through the interaction. The **mismatch** of the Approach of one Instinctual Drive with the needs of another often results in some of our greatest follies and embarrassments.

Addiction, mental illness, trauma, or other severe issues can also throw the Approaches out of whack, resulting in over-employing certain Approaches at the expense of others and applying the incorrect Approaches to needs that may not neatly correspond with our actual Instinctual Stacking. Sexual trauma may lead us to strongly act out or to strongly repress the Sexual Instinct Approaches, for example. This is usually the result of an inability to properly self-regulate that may stem from trauma or personality disorder, which would require the appropriate, professional methods of addressing to correct.

When we can make the Approaches conscious, they're no longer being run by unconscious, emotional issues. They are then able to work together for healthier and more effective self-regulation and for more easeful and intentional interpersonal interactions.

Compartmentalized Approaches

When we are seriously psychologically unhealthy, a severely neglected Blindspot Instinct can split off from our self-concept and become **compartmentalized**. We still have needs, even if we ignore them, and extreme neglect of the blindspot can lead to the ego acting out to satisfy our unaddressed needs in ways that are tinged with the emotional disturbances that led to the severe neglect in the first place. Unfortunately, we will be largely aware of what we're doing. This is a heavy-duty expression of our psychological shadow—traits and qualities in ourselves that are so suppressed we can't own them. From this place, we become so identified with our self-concept that taking real responsibility for actions, behaviors, and motivations is nearly impossible. We've disowned a part of us that's actually still there, but now that it's been split off, it operates with its own agenda.

In this rigid, chronic state, the stacking's suppression of the blindspot

means that its energies and agendas tend to “leak,” expressing themselves in destructive, extreme ways that are outside of our identity structure. This level of dysfunction is a sign of mental illness, requiring professional intervention and a great deal of support to address because, generally, a person will not be aware of the degree to which this is real for them. The energies of life become a death drive, and these are often the source of people’s deepest compulsions and criminal behaviors.

The Blindspot Instinctual Approaches Compartmentalized

- **Self-Preservation Compartmentalized:**
    - **Grounding**: over-eating, overspending, or other forms of wasteful consumption. Hoarding. Unconscious destruction of one’s home, environment, resources, material things, and body.
    - **Sensing**: Numbing or stuffing the body, cutting off from sensation, abusing the body through substance abuse or other forms of addiction. Living in filth. Bringing the body to disease or irrational disgusts and phobias.
    - **Pragmatism**: Immediate spending and expenditure of resources and energy, almost an active march toward depletion and burnout. Paranoia. Impulsive violence against others. Obsession with bodily functions. Fostering dependencies on others.
- **Sexual Compartmentalized:**
    - **Pursuing**: consuming obsession, zeroing in on what one dislikes to the point of hatred and prejudice, fusing with bizarre, intense ideas. Vehemence about what is acceptable and appropriate. Sex addiction.
    - **Magnetism**: leaking sexual energy inappropriately, toward inappropriate people or in situations. Interpreting the non-sexual as sexual. Acting out sexually with vulnerable dependents.
    - I**ntensification**: Erotically anti-erotic. Punishing. Pleasure in vindication. Arousal at violent or disturbing imagery or fetishes. Self-harm. Aroused by what is deeply forbidden and morbid. Violation of boundaries, smoldering repression

Social Compartmentalized:

- **Availability**: Undiscriminating paranoia, willingness to assign vague, malignant intentions to groups and masses of people. Xenophobia. Hostility. Insularity. Isolation. Fear of invasion projected onto germs or environmental toxins.
- **Signaling**: Wanting to vandalize, destroy, or spoil what others find pleasant or enjoyable. Individuals are taken to symbolize a whole group that one wants to inflict suffering upon. “Trolling.” Abusive pranking. Random acts of violence.
- **Navigating**: Intense hatred based on others’ perceived group affiliations. Viewing others as expendable, empty, wanting to destroy social structures and groups of people. Finding belonging with one group via opposition to another.

The refusal to acknowledge instinctual needs acts as a kind of pressure-cooker operating apart from the self-image. The person acting from a compartmentalized blindspot is generally vague about the instinctual fears of their blindspot and instead projects blame and the responsibility for that fear outward. Scarcity is other people’s fault, as is sexual rejection or social irrelevancy. Their situation is not of their own doing, the rationale goes, but they think this way because they’re not really aware of what their actual situation is.

Manifestations of a compartmentalized blindspot are first acted out in “safe” situations that don’t carry as much risk of triggering fears of the Dominant Instinct before they escalate to public displays. This might be around family or in contexts where they’re outside their habitual personas, such as with the internet, a strip club, a bar, etc.

The neglected Self-Preservation Instinct will be motivated toward self-suppression—numbing the body, profound wastefulness, and destructively undermining practical foundations for the self and others. It can also lash out as a kind of unconscious self-attack via self-polluting and physical recklessness, and allow oneself to fester in illness or to psychologically come undone.

The neglected Sexual Instinct still wants to be sexually met and will act out

with the intensity and tendency to amplify sexual energy, but in suppressive, punitive ways against the self and others. This can often lead to taking sexual advantage of vulnerable people or performing inappropriate sexual displays. There may be a masochism as a self-destructive impulse that faintly mirrors the Sexual Instinct's desire for a loss of self.

Social, when deeply neglected, becomes antisocial while still seeking engagement, acting against many things but standing for nothing rationale. There can be a kind of disgust-filled hatred and prejudice against individuals seen to be representatives of certain groups. Acts of violence can be enacted as a means of "expunging" anyone or any group seen to be "contaminating" the world.

The darker sides of the internet are full of subgroups and countercultures constellated around these compartmentalized instinctual urges lashing out, and often, these compartmentalized spaces are where these negative personas gain momentum and strength before they're acted out in the real world.

Higher Approaches

It's not all bleak. Becoming more sensitized to the state of our bodies and our attention lends us to a dynamic instinctual intelligence, where each Instinctual Drive supports and enhances the others. The Sexual Approaches enhances Social situations by helping to melt some boundaries. The Self-Preservation Approaches keep us grounded. The Social Approaches make Self-Preservation endeavors less heavy and routine. They work together fluidly when we are present with them.

Additionally, when joined by the awake heart, mind, and body, each Approach is also foundational to what we could see as more advanced or "higher" capacities of attention and awareness:

- **Grounding** is the authentic rooting we need for creating a foundation for our presence, for being anchored to what's here and real.
- **Sensing** is the access to our present state and the ability to tune in to the present moment through our various modes of receiving impressions. It's how we experience ourselves in an embodied way.
- **Pragmatism** is the foundation for an unconditional attention and an unconditional willingness to move with and toward a deeper reality.

- **Pursuing** is the drive that orients us toward developing, creating, and giving our energy to our Being and shedding our comfort zones to overcome developmental obstructions.
- **Magnetism** is the foundation for how we draw necessary influences to ourselves. It's how we emanate the unique quality of our presence, which gives us courage to individuate.
- **Intensification** is our commitment to forge and bring forth an effort, and to do the work necessary for transformation as well as the willingness to allow ourselves and our self-images to be dissolved and discarded over and over again.
- **Availability** is the way we surrender our self-centeredness, our narcissism, and our preoccupation with self and step into our participation in a higher order of reality, a higher understanding of what our place and function as a human being and vessel of presence is in the world**.**
- **Signaling** is the foundation for how we express, through every part of ourselves, our presence, our being, and the quality of what we are as a kind of light in the service of others; it is how we convey, share, or transmit love, compassion, and mercy.
- **Navigating** is the seed for how we take our true place: as an individual expression participating in a universal mystery, as a part of the fiber of reality, and as an impartial vessel and locus of organization for its manifestation.

Without the soil provided by the Approaches in place, the tree of our individuation can't really grow. These Approaches and the capacity to skillfully employ them where needed is foundational to our inner work and a great way to ground ourselves when it comes to our own development.

Blindspot Types

The Dominant Instinct is ground zero for how the ego confuses essence and instinctual needs. The most effective beginning of disentangling this confusion starts with integrating the Blindspot Instinct into our awareness. It relieves some of the psychological pressure habitually given over to the Dominant Instinct and supports us in our self-regulation, which goes a long way in addressing some of the physical and emotional issues that may have

been motivating the funneling of attention into the Dominant Instinct.

To be “blind” in an instinct is like viewing that instinct in black and white, whereas other people see it in color. When we aren’t sensing our Blindspot Instinct, we tend to collapse the nuances and ambiguities related to it. The descriptions that follow are useful for better seeing the cost for not integrating our blindspot, therefore providing motivation to actually integrate it.

There is no way to effectively integrate the blindspot other than awakening our direct sensation of it. Developing a greater fluency in the sensations of the Instinctual Drives is vital in providing a doorway for engaging with the blindspot, and practice with the Approaches is a way to begin.

Self-Preservation Blind (SX/SO and SO/SX Stackings)

The Sexual and Social Instincts are both relational and focused on interpersonal dynamics. By contrast, the Self-Preservation Instinct is primarily focused on oneself and one’s own development. Because Self-Preservation Blind Types place so much attention on relationships, they struggle to undertake sustained efforts that are supportive and beneficial for their own well-being. This doesn’t mean they don’t work hard, but something about working for their own self-interest can feel selfish and boring, and it can be hard for them to anticipate the benefits. They may rationalize this as selflessness when it’s actually about not wanting to take energy away from their usual instinctual agendas. Much of the work and effort undertaken by Self-Preservation Blinds is often put toward what enhances their Sexual or Social value, but little intentional efforts are given directly to their well-being and sustainable personal growth.

With an emphasis on relationships and chemistry in the leading instinctual positions, there’s not a lot that inhibits people with this blindspot from connecting with others. This is a strength, but it can also mean they rarely pass up opportunities to connect at the expense of putting their attention on other priorities. They may often subvert their health or delay in building their life in favor of being involved with others, out of a wish to be open and not unavailable.

Self-Preservation Blinds can struggle to muster the force for moving themselves in an independent direction unless there’s significant sexual or social interest. A major aspect of the Self-Preservation Instinct is the motivation to be autonomous by acquiring the skills, know-how, and lifestyle

to minimize one's dependence on others, so someone Self-Preservation Blind might fail to cultivate self-reliance in any number of areas. They typically struggle with creating foundations and sustainable pathways toward aims and goals. Many practical efforts would seem to prevent them from being as available to others as they want to be. They seem like drudgery, burdensome, and deadening, and there can be an inability to appreciate what people who are stronger in Self-Preservation find enlivening and fulfilling. The rewards can seem intangible or abstract.

The fear underlying this form of self-neglect is that time spent cultivating their foundations and supporting their well-being only takes away time and energy from social and sexual pursuits, which they fear will make them boring and unavailable for connection. On an even deeper level, there is a resistance to individuating because it is unconsciously evocative of separation from one's mother, and thus reminiscent of loneliness and helplessness. People who are blind in Self-Preservation unconsciously outsource the facets of care for their well-being onto loved ones, friends, and even acquaintances.

Most of the effects of being Self-Preservation Blind at first appear to be self-inflicted wounds, and therefore, even though they may feel embarrassed or ashamed about blindspot-related shortcomings, it's not immediately obvious to them how their self-neglect impacts other people. They can become a burden on others, and because they may be unaware of the full scope of what is outsourced, they tend to underestimate the toll it takes on others. They can therefore feel entitled to others' support and may be prone to feeling that others are being ungrateful or unappreciative of how available or generous they believe they've been. Their lack of self-care starts to seriously undermine their sexual and social aims.

The attempts others make to help the Self-Preservation Blind person may actually evoke a feeling of deficiency around their lack of capacity, which can lead to feeling disdain toward those offering support. This may also reinforce their tendency to want to seek out novel connections while downplaying the value of the ones they already have, as intimates will also have an inside look at their disorder.

People with high Sexual and Social Instincts have likely cultivated a great deal of charm and charisma, making it difficult to say no to them when they're in need. However, they may begin to notice people slowly creeping away, keeping their distance, or maintaining boundaries. Because of their

generosity, fun, and sensitivity, it can be hard for people to be straight with them about how they feel burdened by the Self-Pres Blind person's self-neglect. Hypersensitivity around feeling unattractive, infantilized, or unwanted can mean the Self-Preservation Blind person is unable to hear it. They can often use the threat of cutting off relationships or displays of deep personal hurt to keep people in awkward relational dynamics.

Self-Preservation Blinds typically greatly value their freedom, which can outwardly resemble a priority on independence; ironically, a failure to give attention to certain parts of their life often results in dependencies, limited options, and being tied to externals in ways they aren't able to fully acknowledge. This blindspot comes with little filter on free self-expression, so while others may gravitate to them to "make things happen" and add buoyancy socially, Self-Preservation Blinds are often in a position of waiting for others to initiate new directions and endeavors that lead to growth or sustainable changes. They can be rendered in something of a passive position relative to life progression or other milestones from not developing a long-term vision for their own journey. Lacking in practical skill sets, they often must rely on charisma and likability for opening opportunities to move themselves forward in life. They may see themselves as somewhat naive or inexperienced when it comes to doing things for themselves, even though they can put enormous effort into being supportive and helpful for others. It is not that people with this blindspot aren't resourceful; rather, they often don't give the task at hand the necessary complete attention for it to unlock, nor do they trust in their own resourcefulness.

The unconscious unwillingness to individuate can create a lack of discernment around relationships. While the Sexual and Social Instincts may have a good "nose" for good chemistry, attraction, and affinity, it's easy for them to feel an affinity or point of connection if they look for it, but their view of others often lacks the input of Self-Preservation's eye to whether specific connections might be a diversion from one's own path, a waste of time, or dangerous. This can often make it difficult for them to see the cost of certain relationships and interpersonal dynamics until it's too late and they become harmful. They can stay locked into relationships, especially those that seem to support the Self-Preservation needs they don't feel prepared to address themselves, even when they are toxic. Their time tends to be given away to other people rather than treated as something precious.

Those who are Self-Preservation Blind can easily become scattered and depleted of energy because they are typically poor at cultivating habits that are restorative or authentically restful. When their energy wanes, they may look toward some new source of stimulation, not recognizing the basic fact that if they're feeling depleted, they ought to rest and take care of themselves. Due to a lack of being able to sense their well-being clearly, they can often push themselves to tolerate exhausting or uncomfortable situations that others wouldn't even go near, while often viewing other people as hypersensitive, nit-picky, or weak. However, in the absence of checking in with their "inner gauge," they often rely on minor crises or collapses to really get the message that self-care or change of habit is necessary.

It's not uncommon for people who are Self-Preservation Blind to have lively, busy lives, yet not give themselves any real physical exercise or engagement. All the frequency of events and the level of activity in their life often distracts them, so little attention is given to their physical health; they frequently mistake ignoring the body as a form of physical resilience and strength, blind to the cost.

Without the guidance and orientation of Self-Preservation, a Self-Preservation Blind's pattern of living can be a consequence of the interpersonal circumstances they find themselves in rather than by intention. It's true that we don't truly accomplish anything in life on our own, but it's also true that without a vision of our own and the follow-through and ingenuity to stay the course, our journey through life will begin to feel like it's not our own. Not only does this inspire resentment in this type, but others can view them as fickle, unreliable, or someone who can't be taken seriously.

Self-neglect—accidental or intentional to elicit sympathy and care—is typical for those with an underdeveloped Self-Preservation Instinct. They may have periods of staying in chaotic living conditions or with disregard to their health. The flipside can be a kind of over-compensation for a lack of caring for themselves. When illness and pain arise, they may take an excessive amount of medicine or engage in some other kind of coping behavior in order to drown out awareness of pain or physical ailment.

This type is susceptible to fostering grandiose fantasies about themselves due to a lack of groundedness. They can fall into buying projections based on their ideas of others' perception of them that have little to no connection to the actual habits and routines of daily lived life. This also can blind them to

the toll their lack of self-awareness can inflict on others.

People with this blindspot grow from learning to tolerate loneliness by attending to their present state. Loneliness can be generative. It turns our attention to our own path and encourages us to develop qualities and capacities in ourselves that make us more tolerable and interesting to ourselves, and this can foster the self-guided direction needed by this type. By developing the Self-Preservation Instinct, people with this blindspot come to find that others are more willing to form and maintain relationships because they feel reciprocal, respectful, and non-transactional.

Sexual Blind (SP/SO and SO/SP Stackings)

To be Sexual Blind is to feel there is no acceptable arena for relenting to irrational impulses. This means grasping to a solid concept of self and ego-boundaries lest one's foundations are undermined or at risk of being off-putting in a way that might sabotage social connections. It doesn't mean Sexual Blind Types don't like to explore, travel, see new things, and immerse themselves in interesting experiences, but there's a limit to which they won't "let themselves go" or be "swept up" in something. They may feel a strong obligation to self-dampen or self-contain, and this can effectively limit certain avenues of self-expansion and creativity. A person with this blindspot will likely have a tendency to overemphasize a sense of being consistent, responsible, acceptable, and sensible.

With this blindspot, there's a struggle in registering impressions and sensations about what turns them on and how to trust chemistry, and they might have difficulty giving themselves over to novel experiences or unpredictable outcomes. Naturally, they have passions and things that interest, intrigue, and excite them, but they tend to maintain strong and consistent boundaries.

Self-Preservation emphasizes grounding and stability and has a contained quality, and the Social Instinct has an eye on what's appropriate, interpersonal structures, and finding common ground with a well-defined inner "map" of interpersonal dynamics. Both instincts are looking for different kinds of cohesion and clarity that the Sexual Drive often runs counter to.

Some folks who have a Sexual Blindspot feel that if they allow their Sexual Drive to be given more air time outside specific, compartmentalized areas of life, it will be harmful, dangerously transgressive, or objectifying.

Sexual Blinds can be some of the most physically daring risk-takers or socially-bold people around, so it's not a matter of "playing it safe" for this blindspot. The Sexual Instinct wants a breakthrough on the level of psychological boundaries, habits, and consistency of self, so when one is blind to their Sexual Instinct, it results in avoidance of risk to one's identity.

Generally, the Sexual need of "loss of self" is the most challenging for Sexual Blinds to comprehend from the inside. There's a sexual impulse to exchange life force, which means sometimes being depleted, and other times being excessively full. So from the point of view of Sexual Blindness, this extreme spectrum feels destabilizing, messy, and exhausting.

Rather than "listening" to the energy and sensation of the Sexual Drive itself and trusting it to have its own intelligence, the Sexual Blind person may mentally try to find a place where expressing and meeting this need "fits." Using the mind to tap into one's Sexual Instinct subverts connection with the body and may lead to viewing sexuality through a dark lens, feeling sleazy for example, which reinforces a lack of integration. Nearly everyone has had personal experience or knows examples of the harmful Sexual Drive, but for a Sexual Blind person, those experiences and fears may be at the forefront of their awareness when touching into sexual energy in oneself or in others, and they may be particularly sensitive when the Sexual Drive is run by objectification.

In most cases, those that are Sexual Blind do not avoid or fear sex. In fact, many have a high sex drive and act on it freely. Chemistry, however, simply tends to not be on their "radar," so there can be a kind of bluntness to how they approach sex and sexuality. They can miss or not see the "dance" of sexual display and attraction and can be somewhat baffled by the "mystique" some people attribute to sex.

Sexual Blindness means it is difficult to listen to the pull of what magnetizes, and in many cases, it means blindness to what is a turn on or turn off. Therefore, in contrast to people who have a more integrated Sexual Drive, they make decisions by weighing options around what makes the most sense or seems the most reasonable.

Social affinity is often given precedence over chemistry in matters of attraction. Sometimes the physical sexual response, signals, and sensations of attraction are overlooked, with attraction instead being based on ideas and associations rather than the direct response of the physical body. Therefore,

there may be regrets that they have given themselves sexually to others too freely or vice-versa, that they held too much back. They can feel inhibited from being truly spontaneous and hold grief of having missed important experiences.

One potential consequence of all this is that Sexual Blind people often end up defining themselves through symbolism within the already-established cultural signs and signifiers. Thus, the appeal of others can be based on affinity and like-mindedness rather than the tension of polarities that sparks chemistry. This can also mean failing to really develop their personal sexual "flavor." It's not just in particular personal style or fashion sense, but a developed sense of displaying something of their unique quality of energy and cultivating that which might inspire intrigue or enticement in others.

Whereas Sexual Dominant Types tend to become identified with their "display," many Sexual Blindspot Types can avoid fully articulating these kinds of projects and talents, which might otherwise be personally enjoyable and rewarding if they could be given their due. This doesn't mean they're not unique or interesting, but they often hide something about themselves so as to not be off-putting or offensive to others. All this has the effect of tamping down something essential about the way their life force is expressed and how they recognize a kind of vibrancy and attractiveness in themselves. They can rationalize downplaying their flavor in believing they are being considerate of other people.

Even if they're charismatic, attractive, and likable, this inadequate attention to self-expression can result in feeling unremarkable, even bland, as though people like them but no one really *chooses* them. They can begin to believe they lack personal magnetism, even if it's more a result of hiding themselves rather than any actual deficiency. There can be a deep but unconscious wounding in Sexual Blinds of feeling unwanted, unchosen, undesired, whether or not there's any objective truth to this or not. They may deal with this vulnerability by rendering anything related to attraction or chemistry as explicitly rooted in the sexual act. Therefore, this can lead to a frigid attitude toward sexuality and attraction, or, on the other hand, Sexual Blinds may be sexually promiscuous in a way that jumps over their vulnerabilities connected to the feeling that no one would truly desire them.

Many Sexual Blinds are very creative and talented, but they may fail to really dive into their interests in a deeply immersive, satisfying way. They

can even be obsessive about their interests, but it can have the quality of remaining “outside” of them. Things they pursue with great intensity often require a lot of mental rationalization and a clear sense of where and how it fits into their life, as a way to circumvent the Sexual Drive. A lot of their free energy is channeled into something that supports some kind of practical or social aim. This can mean failing to develop parts of themselves that might be unanticipated sources of aliveness, abundance, talent, and creativity. In short, the Sexual Blind stance fails to recognize how the unknown can be nourishing and enlivening rather than chaotic and degrading. Without a healthy channel of sexual energy, Sexual Blinds may seek out a sense of transgression via socially sanctioned but nonetheless extreme political ideologies or intense beliefs.

Sexual Blinds may experience some alienation or lack of comfort with inhabiting the sensation of the pelvis. It feels kind of sloppy, foolish, or even like it could threaten one’s self-possession. There may be fear around losing control or doing something regretful, getting carried away by energy. This might be tied to mental fears around being more fluid in their sexual orientation or of losing interest in their romantic partner or being tempted to stray.

Inhabiting sensation and bringing the sensation of the Sexual Drive into awareness, especially through deeper contact with the sensations of the pelvic area, enhances all three Instinctual Drives and opens up unforeseen possibilities of growth, renewal, and self-development. Integrating the Sexual Instinct brings into awareness the possibilities, options, and passions previously unconsidered and provides a greater capacity by becoming immersed in one’s experience.

Social Blind (SP/SX and SX/SP Stackings)

To have an underdeveloped Social Instinct is to operate from a vague notion of the social architecture of interpersonal and group situations alike, so making efforts to connect or trying to participate in a social scene can seem taxing and lacking any clear benefit. People who are Social Blind value relationships, have friends, and do want to contribute toward the benefit of others, just like most people, but they have very little innate motivation to follow through. Social Blinds often feel like they don’t get all the nuances of human emotion, even if they’re quite emotional and sensitive themselves.

Social Blind individuals can be insular and self-referencing, missing a

range of interpersonal cues that seem natural and obvious to the majority of people. They can be unaware of how their actions and behaviors land with other people, and so they can quickly burn through social capital, trying others' patience and tolerance. Their conversations can be "transactional," their world small or esoteric. Conversely, they may be unable to gauge their social impact and compensate by pulling back to avoid burdening others.

From the point of view of Social Blinds, engaging with the Social Instinct or social sphere itself is often felt to be a kind of distinction-dissolving ocean, and that opening up to it would be to whitewash one's uniqueness and focused attention on personal interests. There's an assumption that others will require an excessive compromise on boundaries, personal traits, and identity. The unspoken expectations other people bring to relationships feel like traps waiting to be sprung, and trying to keep up with what others are feeling and thinking feels like a fruitless expenditure of energy, so it is quickly dropped.

Social Blinds often fail to put in the effort necessary to be involved in the lives of those they care for, leading to the deterioration of their relationships. In moments where there is an impulse to connect, insecurity and futility around forming relationships can arise along with the sense of being painfully awkward, annoying, or even toxic. This can lead to easily feeling abandoned without fully recognizing that it is their own reflex to give up on others that's often the cause of the hurt. They may fear that if people were to know them better, know their quirks or strange interests, they might be seen as childish, unattractive, or too off-beat. Social Blinds give up on themselves because they can give up on other people and assume the same in return. They can't imagine others would willingly take a personal interest in them. However, most Social Blinds see themselves as indifferent toward other people, and this is mostly true. They remain mostly unconscious about their social fears and disappointments except for when it comes to specific moments when the desire to connect arises.

Social Blinds can fail to see how totally unavailable their energy seems to others, even if they're inwardly open to contact; because of this closed quality, others will assume they're uninterested. Some Social Blinds can be extremely talkative, but with little regard for who they're speaking to, if what they're saying is of shared interest, or when to limit their speech. They also typically have poor facial recognition and don't recall personal information about other people. Social Blinds are generally pretty comfortable with a

great deal more isolation and non-interaction than those who have a stronger Social Drive.

Instead of finding a way to connect with others through communication, sharing, and partnership, Social Blinds may approach social situations by drawing from their Sexual Instinct, relying on provocation and sexual charge for interpersonal relations. Further, their underdeveloped relational style can undermine the aims of the Self-Preservation and Sexual Instincts. In Self-Preservation, a lack of Social awareness limits access to the work one wants, opportunities for self-advancement, and partnerships that require extending oneself. For the Sexual Instinct, not only is a lack of Social skillfulness unattractive, but friends and allies are generally the ones who bridge us to the people and experiences that turn us on.

In this blindspot, there are both freedoms and limitations in the social sphere. On one hand, there is a lack of feeling bound by social constraints, expectations, or the need to anticipate how to remain on good social footing that can be enviable to people with more Social Instinct. On the other hand, there is a lack of being able to gain traction with personal interests and a path forward in life because so much of success is tied into one's relationships and connections. This blindspot makes for difficulty in creating beneficial connections and maintaining relationships that would bring their interest to another level. Taking those next steps or gaining support for them, whatever they may be, can often be very challenging and vague. There can be a sense of being a late bloomer in terms of career, or they may feel the whole event of having a select group of solid friendships has passed them by and believe the world at large has left them behind or deemed them irrelevant. Unconsciously, Social Blinds erase themselves and their contributions, simply not seeing that they make an impact or have an impact to make.

When the Social Instinct is someone's blindspot, they can be blind to how their gifts, insight, and understanding can benefit others or fail to see how loved ones may need them to show up. There's often a complete obliviousness to how benefiting others increases personal satisfaction. This is usually not out of pure selfishness, but from a place of not having the eyes to see a larger world or the implications of personal actions and interests. For Social Blinds, opening to the Social Drive feels like it means, on a deep level, a compromise of autonomy.

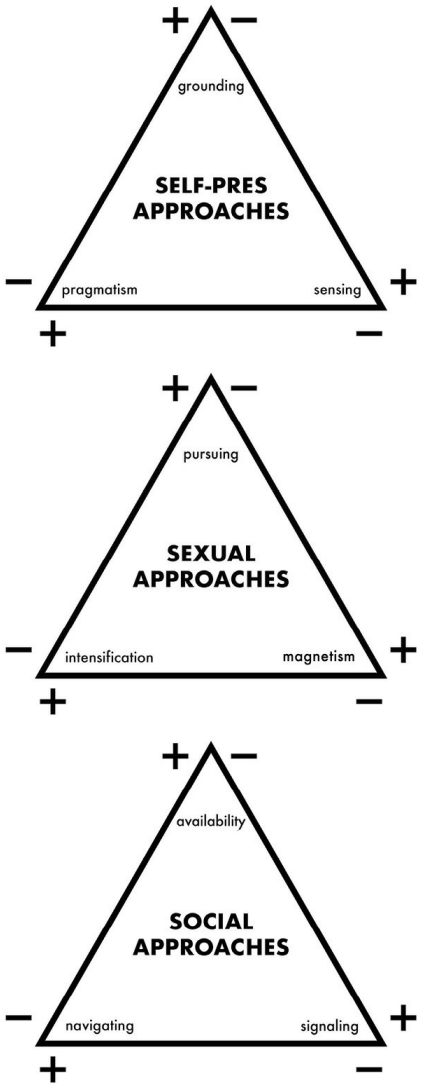
Narcissism around autonomy, including delusions about their own self-

reliance, of being “self-made,” and of their own uniqueness are common for this blindspot. This can shore up an insensitivity to the perspective, contribution, or plight of others. Further, this can mean taking others for granted out of a failure to recognize how much others actually do for them and to accommodate their preferences.

There’s a reflexive way Social Blinds can resist being on “common ground” with others. Social Blinds generally have a suspicion and cynicism around interpersonal gatherings, with distaste for “everyone gets along with one another” idealism, underneath which there is probably hidden heartbreak, disappointment, or the assumption that others don’t value their presence. It can be hard for Social Blinds to imagine how relationships could be formed for reasons other than a sense of exchange or personal gain between two or more parties. A prevalent sense of vagueness around how and why people bond and cooperate with one another outside their immediate concerns can result in a profound lack of understanding context or the motivations of others outside their personal sphere.

A common consequence of this in some Social Blinds are vague political positions, yet these vague politics may yet be accompanied by strong emotional charge, buying into causes or positions prematurely without real information, or simply dropping out of any kind of political awareness. There is often a lack of nuance, and more black-and-white thinking, that can produce a deep distrust, irrational hatred, and even violence toward groups or select people that irrationally symbolize a larger issue but may have no personal relationship to the matter. An impulse to want to tear down systems, to disrupt and burn down the ways people communicate and cooperate, may become a major fuel of personal and political actions. Their failure to see how they benefit or are impacted by these systems often ends up hurting them.

Social Blinds are often unaware of how closely guarded their boundaries are and would find expansion and growth in extending their sense of personal boundaries beyond their own “atmosphere.” Inhabiting the sensations and awareness of the Social Drive expands our horizons, and rather than diluting our interests and focus, it allows our interests to evolve and flourish. We can find unanticipated growth, personal benefit, and a profound sense of meaning that provides an unprecedented value to living.



6

THE ESSENTIAL ENNEAGRAM

"A symbol, by expressing the knowledge of the laws of unity, has at the same time expressed the path to it… The fundamental laws of the three and of the seven, of the active, passive and neutral principles, the laws of activity, are to be found and confirmed in everything, and therefore in arriving at a knowledge of the world's structure, man was unable to avoid the path of self knowledge, as his nearest and always readily accessible object of knowledge was always himself, he being an expression of the action of all the laws of the Cosmos.... By becoming acquainted with the symbols expressing the laws of creation, man will learn the laws themselves, and by learning these in himself

he treads the path of self-knowledge" (Gurdjieff, 2014, p. 50).

The Enneagram

Understanding the Instincts supports better self-regulation, improved psychological health, and greater mindfulness, but the Instincts taken in light of the Enneagram bring their use to the level of inner work and spiritual transformation.

The Personality Types of the Enneagram can be understood as mere psychology without reference to essence, but to describe them that way would be to deeply limit a practical and useful understanding of the relationship between instinct and the Enneagram. Our Enneagram Type describes the basic structuring of personality through the habits of the mind, heart, and body, but more deeply and centrally, it also represents the particular configuration and expression of Essence Qualities as they coalesce in relationship to one another, organized at points around the Enneagram. It's more accurate to say that the personality is modeled on qualities intrinsic to consciousness, and that when we're not present to ourselves, the compulsive patterns of the types are responding to the loss of these qualities by poorly imitating them.

We have a primary Enneagram Type that remains constant throughout our life, but how that type is expressed depends on our degree of presence, psychological health, and stage of life. We can be said to have all nine types in us because we have access to all the Essential Qualities and their egoic compensations, though our essence always accords particularly strongly with one of these qualities.

Essence isn't monolithic. It's not a vague concept of unity or oneness. It has features, depth, and refined levels of subtlety that can be easily discerned if we know how to orient our attention. These qualities add texture and dimension to our experience. Essence Qualities are qualities of presence itself. They are the different ways presence manifests, like the rainbow produced by light refracting through a prism. These qualities are like the topography of consciousness, when consciousness is not tangled in identification. The finer our attention, the more clear and apparent they become. They are experienced as having more dimensionality, realness, and presence than ordinary material things while lacking their concreteness. Each quality of essence is distinct yet fundamentally entwined with the others, made of the same substance. The experience of one quality naturally opens us

to the others because essence has more freedom than personality and instinct in that it is subject to less conditioning. Therefore, it is less structured and "boxed."

The qualities are the core of what gives living meaning, experienced with a vibrant aliveness and subtle yet radically clear potency. "*The Sufis hold that Essence is one, but manifests in different qualities or aspects; and as we have seen, these qualities, which are part of the deep nature of a human being, can be readily experienced when the personality identifications which block the experience of space are surrendered and space is allowed*" (Almaas, 2000d, p. 72). They provide a sense of real power, aliveness, creativity, connectedness, contentment, guidance, and true dimensionality to our lives. They are the real substance of our awareness versus the ego's familiar mimicry.

Essence Qualities may sound mysteriously transcendent or like ordinary words glossed up to sound "spiritual," which can create confusion. We often use the same language to describe both the Essential Qualities and the ego's facsimile of them. However, Essence Qualities are so close to us, so personal and integral to our nature, that they are actually fairly easy to attune to if we learn how to orient our attention apart from all the content and activity we are normally occupied with. We often feel and sense them, but don't recognize them *as presence*. They aren't as fixed and solid as the phenomena the ego is used to occupying itself with, so they're often written off as good feelings or accidental states.

In comparison to the habitual program of ego, these qualities give our lives contrast, color, and substance because they are the actual elements of a real life. They are the qualities we experience when consciousness is able to be aware of itself directly. This kind of intimacy with the moment, this kind of presence with all its accompanying qualities and textures, is what heart hungers for, but we mistakenly seek to evoke it by acquiring the instinctual resources that we unconsciously believe will lead us back to essence, generating the ego's pattern of reactivity.

There are far more than nine Essence Qualities, but their nature is such that attempting to label them would be meaningless. The words chosen here are approximations meant to capture a larger sensibility. These names have been chosen to highlight the core essence of each type and should not be taken as fixed terms:

Point Eight: Power

The ego views power as the capacity to exercise personal will unencumbered, but Essential Power is the immediate volcanic aliveness of essence, the substantial, full quality of presence. It's a potent and vivifying dimensionality articulated through and as presence. Presence isn't only the absence of being caught in patterns and daydreams. It means being vibrantly *here*. It has the feeling of something deeply real and powerful. True Power means that when we love, our love is full, real, and alive. Likewise, from this perspective, even qualities we wouldn't normally associate with power or aliveness are characterized as powerful, such as powerful gratitude or powerful silence. Some holy places have this quality of powerful silence, for example, where the silence and stillness is paradoxically almost like a tangible atmosphere. It feels "really here."

When the ego takes over, the personality's patterns are a response to feeling a loss of Essential Power. The egoic expressions of Type Eight in all of us are attempts to imitate this quality, expressed as a kind of forcefulness and expansiveness, meant to intensify things in place of living contact with our felt sense of hereness.

Point Nine: Harmony

The ego views harmony as ease or a lack of friction, and it tries to achieve this through fragmenting and disengaging from the seemingly discordant parts of oneself. Instead, Essential Harmony describes how presence opens us to the recognition of how the individual elements of our experience cooperate in giving rise to a whole. Essential Harmony is wholeness expressing itself, with every piece sounding its unique "note" in a dynamic totality. When we are in accordance with our Essential nature, each part of ourselves—body, heart, and mind—plays its intended role. Even the undesired parts of ourselves have their part to play. Presence is what makes the difference between our experience seeming fragmentary and artificial versus complete and substantial. If Essential Power is the full presence of a thing, Harmony is the totality, as another angle to view the same essence. There is a sense of unity, completion, and simple presence. Wholeness is not monolithic or lacking distinction. True harmony is multifaceted.

When the ego takes over, the personality acts out patterns that are a response to feeling a loss of Essential Harmony. The ego loses sight of harmony and attempts to "create" harmony by omitting parts of our inner and

outer experience that seem to be discordant with our assumptions of what wholeness is. When we lose sight of the wholeness that is subtler than personality's habitual perception, we try to blur distinctions and maintain stability by fragmenting parts of ourselves.

Point One: Integrity

The ego views integrity as purity, consistency, or rigid adherence to an ideal, but Essential Integrity refers to how events and personal experience are brought into a greater alignment with Essential realities when we're present. While presence doesn't solve our problems, when presence connects essence to our experience, our experience becomes an opportunity for something in us to deepen. The way we are in the world is made congruent with our depths. Essential Integrity becomes an invitation for forging a more coherent relationship between outer life and inner life, giving new meaning, dignity, and purpose to our experience. Integrity means that essence acts as an organizing principle, so each of our parts and functions—our body, heart, and mind—fulfill their proper role and take their right relationship to one another.

When the ego takes over, the personality's patterns are a response to feeling a loss of Essential Integrity. The ego bases integrity on personal standards rather than presence, confusing preferences with objectivity. This deteriorates into judging ourselves and our experience from a fixed view of how it "should be," based on the ego's ideals.

Point Two: Love

The ego views love as attachment, possession, and positive regard, but Essential Love is the direct knowing on an Essential level that everything is deeply, intimately connected and that this connectedness has a quality of holding, warmth, and personalness. Presence brings us into this awareness, and we recognize that we're included within the connectedness as well. Love is an impartial feature of being, rather than an activity or reaction, which may at first be experienced as a kind of object-less and causeless sense of adoration in which our habitual sense of "me" is relaxed. The perception of Essential Love acts like a solvent for any structures that reinforce a perception of separation. Therefore, one's own presence is taken to be one with a greater or shared presence.

When the ego takes over, the personality's patterns are a response to feeling a loss of Essential Love. The ego can misinterpret this experience by taking love to be an emotion, attachment, or regard that can be given or taken

away.

Point Three: Value

The ego views value as a condition based on something's usefulness or exclusivity, but Essential Value is a property of being. From this point of view, we experience ourselves and our actions as deeply connected to and in sync with essence, so our actions don't produce value but are valuable from their resonance with our deeper identity. To be present means coming into greater intimacy with who and what we are. Perceiving what a thing, event, or person is apart from the filters of ego helps us touch into its authentic and intrinsic identity, which is experienced as precious, holy, and deeply valuable; this quality is often referred to as blessedness in spiritual language. The Essential Value recognizes each individual element as special, complete, and precious.

When the ego takes over, the personality's patterns are a response to feeling a loss of Essential Value. The ego intuitively senses our personal value and the value of others, but mistakenly believes that Essential Value exists as potential and must therefore be actualized through achievement and effort.

Point Four: Depth

The ego views depth as a contrast in opposition to surfaces, but Essential Depth is presence's quality of inexhaustible dimensionality. When we are present, we recognize awareness has nuance and layers not usually available to us from our habitual perspectives. It also becomes clear, from this point of view, that all phenomena are fragments emanating from a deeper source. Experience continuously emerges from a ubiquitous mystery, and to be with that mystery is to be ever more saturated by it. This quality of indeterminacy and unknowing is not the result of an inadequacy of consciousness but is itself a property of consciousness and our authentic identity. Thus, it is both mysterious yet deeply intimate, as if expressing a kind of closeness that is deeper and more personal than one's own blood.

When the ego takes over, the loss of Essential Depth is experienced as a loss of consciousness's source, which leads to an experience of alienation and estrangement from itself. The ego responds by trying to locate its identity and origin in self-images, memories, and a repertoire of reactions that presents an imitation of depth.

Point Five: Insight

The ego views insight as finding a new piece to a mental map of a subject, but Essential Insight is the perception that everything is unfolding in ways that are completely fresh, new, and original moment-to-moment. Essential Insight can be understood as the emergence of experience from Essential Depth received as a revelation or discovery. If we are present, we are not taking our experience for granted, and in each moment, reality is always showing up, however subtly, in novel and unanticipated ways. Insight is presence as intimate curiosity that perceives direct impressions as they change in each moment, which allows for authentic insight into events. Presence of this kind means we are not discovering an object or "thing", but directly beholding the fresh orchestration of experience arising from a profound mystery rather than imposing associations or concepts. Essential Insight is accompanied by the experience of inner spaciousness and impartiality.

What for presence is the ever-emerging opening of possibilities becomes for the ego a lack of familiarity, which leads to a sense of alienation and depersonalization when the ego takes over. When we are identified with personality, the ego compensates by contracting and substitutes open curiosity with associative thinking, latching onto conceptualizations and mental representations and trying to draw original connections.

Point Six: Truth

The ego believes truth is having an unbiased view of reality, but this view is typically sought from a fixed, literal point of view and fails to get beyond the limits of conceptualization. Conceptualized truth exists only as a mental construct rather than a living experience. Essential Truth is the aspect of presence that feels truthful, real, and meaningful. Essence itself is what conveys the sense of realness and truthfulness. This quality of essence is the radical simplicity of presence as full, living, and grounding, and taken extensively, is the contextual glue that weaves phenomena together. Truth, being unconditional, isn't rooted in any temporary phenomenon. Essential Truth is experienced more like the dynamic ground supporting the "events" of experience.

Experience, absent of presence, can only hold a mere pretense of being substantial or real, which gives the ego the perception of being deceived or that the truth is something hidden, so it becomes cynical that there's anything

truthful or real supporting its existence. The ego searches for something to prove itself as true—are you a true friend? Is this a proven system? Truth is sought conceptually, and the ego becomes occupied with searching, over-thinking, and doubtfulness.

Point Seven: Freedom

The ego views freedom as a lack of constraints to its will, but Essential Freedom is presence experienced as not conditional on anything apart from itself. Presence is not dependent on or produced by anything else; it is authentically free because it is freedom itself, without filters or conditions. It requires nothing other than itself. The unconditionality of presence invites real engagement and a sense of possibility, a recognition that things aren't locked into the way we might think of them. Presence extricates our experience from conditions, and it's this very sense of liberation of presence that the Point Seven is oriented to. Essential Freedom is the fresh, unfixed quality wherein presence has fewer conditions, and therefore more possibilities, than limited egoic awareness.

As much as we might typically crave what's familiar to us, consciously or unconsciously, the ego has an underlying fear that our experiences won't be temporary, that whatever our present circumstances are, we'll be trapped in them. So when the ego takes over, it reacts by remaining distracted, and only "with" experiences that are pleasant, but in doing so, it cuts off the full dimensionality of any experience via escapism of one kind or another.

Essential Qualities may sound like mind-blowing, trance-inducing revelations, but the truth is that they're very subtle and natural, easily taken for granted. The ego expects to be impressed by spiritual experience, as if it would be something akin to an LSD trip or a paradigm-shifting jump into a whole new reality. The experience of these qualities is subtle and gradual, and we often make contact with a very light impression of them. It is a humble process of waking up to them, of discerning their influence, and to recognize them for what they are instead of attributing them to our mood or circumstances. Taking in a **conscious impression** of our experience of essence is an important part of feeding our inner life, helping us to feed a center in ourselves outside the personality.

Each quality is a suprapersonal 'event' unto itself. A.H. Almaas, author and teacher of the Diamond Approach, describes the impact of Essential Qualities on awareness,

and the aspects of essence provide the soul with the true inner richness of which she is capable. These aspects give the soul her experience of, and capacity for, all that is precious and desirable for human beings and their life…

These essential qualities can be experienced directly, or through their effect on the soul. In other words, some of the descriptive terms refer to qualities of presence and others to the impact on the soul of this presence. The effect in the soul can be in her inner experience, her attitudes, or her actions and expressions. For example, the presence of the emerald aspect is the quality of loving-kindness or compassionate consciousness. It affects the soul by making her sensitive, empathic, and attuned. The presence of the ruby aspect is the presence of strength, and it impacts the soul by making her courageous, bold, energetic, and capable of initiative. The ruby or strength aspect also impacts the mind of the soul by sharpening her discriminating intelligence. The presence of the water aspect is the presence of the quality of humanness. It affects the soul by making her gentle, exquisitely ordinary, and vulnerable without fear.

Satisfaction is the presence of a particular aspect, so is fulfillment, and so is contentment. Spaciousness is the experience of the presence of the space aspect, which affects the soul by making her open and receptive, not controlled by mental positions. In other words, essence, with all its aspects, provides the soul with the prototypes of her capacities and functions, as well as the qualities needed for her life with others (Almaas, 2004, p. 139).

While we each have a distinct relationship with the Essential Qualities at the core of our Enneagram point, we may have greater or easier access to some qualities and less access to others. Some qualities may be "blocked" in us, thereby forming personality compensations. For example, if Essential Power is blocked for us or feels threatening to our ego, the ego may compensate in various ways depending on our individual history, temperament, and how we experienced that blockage. We may become chronically aggressive, needing to have power over others, needing to prove our strength to ourselves; or we may be timid, collapsing any time healthy aggression or boundaries are called for.

More importantly, however, is that because we are so focused on

experiencing essence in the style of our Enneagram Point, we usually fail to recognize essence when it is expressed as the eight other qualities. We overlook an incredible range of essence. We're unconsciously trying to constrain essence to be on the ego's terms. As much as our hearts long for a particular quality, expanding our aperture for taking in essence beyond the ego's constraints opens us up to an inner world that is far more vast than the niche of our type. Thus, studying the Enneagram from an essential point of view opens up a much wider vantage from which we can see ourselves.

Exploring the Essential and higher aspects of the Enneagram is important and useful, but ultimately, without foundational groundwork on the constricting, limiting, and messy parts of the ego, the higher aspects will only exist as ideas or imagined possibilities. Otherwise, we may find ourselves in the grip of spiritual materialism, boosting our egoic self-image based on a perception of spiritual achievement.

Being and Function

One of the greatest points of confusion in inner work is to view essence in terms of **function**. This mistake results in the view that the personality can spiritually develop or that the personality is the catalyst of spiritual growth and takes credit for spiritual "achievements." Essence simply *is*. It is not an action or psychological activity, nor is it subject to cause and effect in the same way that the personality is. The personality is functional, as are the Instinctual Drives. They have specific goals, concerned with specific results, and operate in terms of cause and effect. Essence, on the other hand, is **being**. Being is so simple and uneventful it can be difficult for the ego to comprehend. Being is a gathered presence.

Our attention is so taken up by function that we have very little sense of what it means to simply be or to attune to something non-functional. If our attention has not been trained in allowing for freedom and an expansiveness beyond the activities of functioning, we won't have the sensitivity to take in the Essential Qualities. Thus, the personality type is like a collapse around an expression of essence, trying to "do" essence instead of being essence. Our ego-patterns are, in a very real sense, a reaction to the loss of this intimate connection with ourselves.

In stories from the Abrahamic and the Vedic traditions, the spiritual depth of masters and prophets is often accompanied by a capacity for miracles. These are probably entirely metaphorical, but it's left a legacy of measuring

spiritual realization in terms of results, special abilities, or external markers. Maybe spiritual maturity is accompanied by superpowers for some people, but the lust for results will only obfuscate the meaning of real essence. It is the death of identification with the part of us that seeks results that can make room for essence.

However, as Almaas illuminates in the excerpt above, essence can influence how actions are performed by making function more coherent with intention and coordinated between our body, heart, and mind. Our attentiveness to action means that we are often impressed by results that stem from the way the presence of an Essential Quality in our awareness may influence our functioning, and may therefore mistakenly believe the functional result is essence itself instead of a consequence of essence.

For example, an Essential Quality can influence perception: our vision may be clearer or our hearing sharper thanks to an essential experience, but the functional change is secondary and not the Essential Quality itself. Likewise, many spiritual traditions employ very demanding movements and dances as spiritual practice. The aim of the practice, however, is not the correct performance of the dance. It is that these dances are often so demanding that the intensity of focus required to perform them brings such concentration that it attunes the practitioner to Essential Qualities and may even require contact with Essential Qualities for them to be performed correctly. If the aim of our inner work is to generate special states, then it will be energy wasted on inflating the ego rather than making inner space for essence.

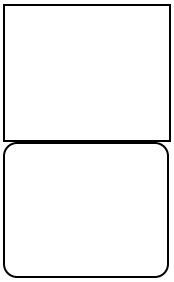
Spiritual states and perceptions are wonderful when they come, but for real inner work, our aim must be beyond anything the ego can take hold of. Identification, even with positive and essential states, is a detriment to the work. As mentioned in Chapter One, the personality doesn’t Self-Remember, it can only prepare the conditions for Self-Remembering.

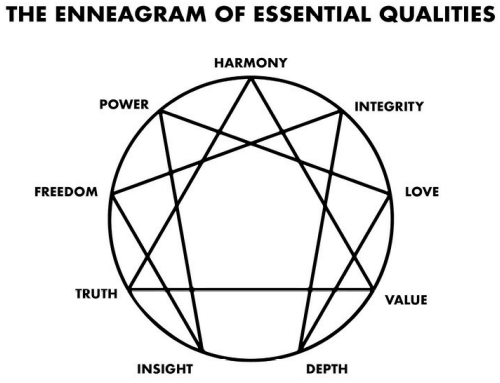
It’s crucial to be mindful that the ego is prone to co-opt our will for inner work if we mistakenly believe that spiritual growth is measured by improvements in the functionality of the Instincts and the personality. To make instinct obedient to essence doesn’t mean eating organic food, only having tantric sex, and only having spiritual conversations with the right people. While these may be beneficial, they don’t constitute Inner Work.

Presence with instinct establishes a connection between it and essence. This way of relating to instinct could mean almost no adjustment to our

outward instinctual behavior. We don't need to put on a posture of specialized eating or a special sexual technique or a spiritual social persona. Instead, we must let presence experience eating and ordinary sex. Allow presence to bullshit with friends instead of our automaticity and habit.

The real transformation is to Self-Remember with instinct instead of trying to make instinct "better." At the same time, being present with the Instincts makes it much more difficult to behave in a way that is out of accord with our essential nature, so often, instinctual behavior improves, becoming more cohesive and attuned as a by-product of inner transformation. Seeing and accepting our instinctual expression from a place of Self-Remembering will gradually produce a change in identity, slowly shifting our center of gravity from the psychological reactions to instinct into something more real.





7

THE ENNEAGRAM OF PASSIONS

"A man in chains cannot run. Nor can the mind that is enslaved to passion see the place of spiritual prayer. It is dragged along and tossed by these

passion-filled thoughts and cannot stand firm and tranquil"
- Evagrius Ponticus (Harmless & Fitzgerald, 2001, p. 516).

Losing touch with our essential nature produces three primary reactions: **rage, shame, and anxiety**. Each of these is rooted in the body, heart, and mind, respectively. These deep affective stances can be viewed as reactions to the loss of essence and the accompanying trauma of physical separation from our mothers at birth and psychological separation in infancy. Because this is such an immense and primitive wound, directly experiencing the raw emotion it produces would be nearly unbearable. They are ways the negative merging affect detailed in Chapter Four is experienced through the body, heart, and mind. The personality can be seen as a coping mechanism that we develop to protect ourselves from the pain of fully experiencing our disconnection from the Essential quality that is at the core of our Enneagram Type.

When we are present in the body, we directly experience our sovereignty, our personal power, and a realistic sense of our capacities, but with the loss of contact with essence, the vital energy of the body becomes co-opted by the ego. It is used to reinforce psychological boundaries via physical tension and numbness, which overrides direct contact with our physical presence and disengages us from the immediacy of experience. In *Understanding the Enneagram,* Don Riso and Russ Hudson (2000) further clarify:

> *The ego responds to stress and threats to itself by causing our bodies to become tense and constricted and by withdrawing our attention from a direct engagement with reality... Tension and disengagement create an imaginary boundary within which we feel safer. However, having tensed the body into numbness and disengaged our attention from contact with reality, we have also lost connection with the ground of our Being, with our true nature* (Riso & Hudson, 2000. p. 261)

When we're able to make direct contact with these layers of tension, they are experienced as uncoiling rage.

Under our usual circumstances, however, the ego uses dissociation to avoid making direct contact with this level of rage, which causes us to dissociate from the body and produces a cascade effect that ensnares the heart and mind. In so doing, we lose contact with the body's boundaries -- that is, the natural, self-protective sense of separation between ourselves and things we don't want overwhelming or harming us derived from the body's innate sense

of sovereignty. The heart is then forced to “take on the job” of the Body Center by setting boundaries through strong emotional reactivity. The heart’s confinement to emotional reactions based on our likes and dislikes (See Chapter Ten) leads to a sense of isolation in the heart. Unfortunately, by using the heart to enforce our sense of separateness, we deprive the heart of its authentic nature, which is to be open and affected by our experience.

The role of the awake heart is in recognizing and being in connection with our authentic identity, where we feel we are “being ourselves.” But when we’re divorced from essence, rather than having a deeply felt and direct experience of our essential identity, we maintain a self-image and attempt to “sell ourselves” and others that it’s who we really are. It is a compensatory idea of self, the enactment of which is a kind of self-alienation that leads to a sense of falsity. This produces a deep shame that we defend ourselves against. As Riso and Hudson explain, “...*Since this assumed identity is not the True Self, it is always at risk of being exposed as the artificial construct it is. Thus, we are obliged to function in our lives with a false self that must be defended from others, as well as a sense of inner emptiness and insubstantiality that we must continually guard against within ourselves*” (Riso & Hudson, 2000. p. 261). When we are not present, the heart can no longer abide in the mystery of this moment and draws upon the past, usually those traumatic and disappointing experiences that left us with the heaviest emotional impressions, for a sense of identity and orientation.

The awake mind’s role is to actively receive impressions and evolving perceptions. From this quality of awareness, the mind uses concepts and perspectives as tools in acquiring understanding and has the discernment to discard them because they are ed when no longer useful. However, when essence is obscured, the Intellectual Center also keeps the ego out of direct touch with its experience, living through conceptualizations, ideologies, and fantasies. Concepts become fixed perspectives, and all sense of active inquiry is lost. Perceptions become filtered through an unconscious background of emotional, instinctual, and physical issues that distort thought and shut down what Eastern traditions refer to as “quiet mind.”

The inability to take in the range of impressions needed for confident inner knowing leads to incredible anxiety and a fear that one is without support against unforeseen difficulties. In response, the mind races to try and anticipate potential threats, becomes full of distractions, and constructs

ideologies that are meant to rationalize emotional reactions. People start to believe in things that either make them feel better or give them a false orientation to reality such as fixed views, objects of blame, or simply keeping the mind occupied.

These negative states of the Centers are universal in all egos, but our Enneagram Type represents which of these conditions are at the fore of our psychological structure. Types Eight, Nine, and One are those for whom issues of the Body Center—like autonomy, rage, and dissociation—are central. Types Two, Three, and Four are those that struggle the most with issues of the Heart—identity, self-image, and shame. Types Five, Six, and Seven are based in the Intellectual Center, so their primary struggles are with anxiety, inner guidance, and a lack of inner guidance.

Each of the Nine Enneagram Types has specific ways of experiencing and expressing rage, shame, and anxiety. These emotional patterns are called the Passions, and they are crucial for working with the heart's mistake of sourcing its identity from the Instinctual Drives.

The Passions and Enneagram Types

The **Passions** are crucial to our understanding of both the Enneagram Types and the Instinctual Drives. The word "Passion" is derived from the Greek word for suffering, *Pathos*. When the heart sources its identity from the personality, it registers abandonment and begins to react in accordance with the Passions, the specific emotional quality of suffering of our Enneagram Type. They are the "emotional engines" of the types, the core egoic reactivity resulting from the perceived loss of essence and can be understood as type-specific manifestations of the underlying Rage, Shame, and Fear discussed above.

The Passions can also be understood as misguided mimicries of Essential Qualities, attempts by the ego to approximate essence while remaining separated from it. As I will demonstrate, the Passions draw their energy from the Instinctual Drives.

The ego comes to believe that essence is conditional upon acquiring the right instinctual resources, an orientation that is bound only to perpetuate a sense of inner lack, emptiness, and frustration. The ego mistakenly seeks the resolution of the Passion's suffering through our Dominant Instinct. This means that, unconsciously, the ego is convinced that if it achieves its aims and fulfills its instinctual desires, this will effectively "unlock" our essential

nature. So when we are not present, the heart is in constant reaction to how well we believe we are doing in achieving instinctual goals in the style of our type's Passion. The preoccupation with this psychological activity renders deeper layers of one's being opaque.

It's important to understand that even though the Passions represent core suffering, they don't always *feel* negative. Even if we feel momentarily happy, when we're disconnected from essence, our happiness will merely be a compensation for deficiency rather than authentic satisfaction. These egoic payoffs are still seen as suffering from the point of view of essence.

The Passions are the primary way we invest attention and identification in our ego-structure because they are so compelling; the quality of suffering is so deep and intense that it requires a great deal of practice to remain present when it is evoked. The Passions keep us invested in the false self of the ego, and where the Passions override and infuse themselves in the Instinctual Drives constitutes the primary activity that provides the ego with a false sense of being and substantiality. Their reactivity is addicting.

Presencing the Passions, and the unconscious suffering that fuels them, is one of the most direct and powerful ways of deepening our heart's contact with essence. This means feeling the emotional "burn" of the Passions while staying grounded in the sensations of our bodies with awake, impartial mindfulness. As they are a result of the emotional identification with the instinct, the Passions are really the "guardians" between being stuck and fixated in our habitual self-image and awakening.

Noticeably, the Passions share the names with the "Seven Deadly Sins" of Catholicism: Sloth, Anger, Pride, Envy, Avarice, Gluttony, and Lust, with the addition of Vanity and Fear. This is because the Seven Deadly Sins stem from the wisdom teachings of the desert fathers and mothers, the early Christian monks, ascetics, and hermits of Egypt, who sought to understand what psychological features distracted their attention from the divine. It is likely that they drew insights from even earlier Neoplatonic and Ancient Egyptian teachings.

Evagrius Ponticus, a fourth century Christian theologian, recorded eight *logismoi* or "tempting thoughts." Oscar Ichazo recognized the value of the work of Evagrius and incorporated it into his Enneagram of Personality as the Passions and as corresponding Virtues, antidotes to the Passions which are described in Chapter Ten. Despite some assertions to the contrary, there's no

evidence that Evagrius had concealed a ninth *logismoi*.

You'll also likely notice that the meaning of the terms doesn't always match how they're commonly used in modern parlance. Avarice usually means greed, but as a Passion, it represents a withholding of oneself. Each term is a stand-in for a highly complex psychospiritual dynamic, so instead of updating the names, I prefer to keep them as a link to the Enneagram's ancient roots.

The following descriptions of the Passions are followed by overviews of the Enneagram Types. The sequence from the Essential Qualities of the previous chapter to the following Passions and the types are meant to provide a sense of how the loss of essence leads to our egoic reactions from which the personality type stems. At their best, an individual's personality is expressed from a greater alignment with their Essential Quality, but as we become more alienated from essence, the Passion plays a more active role in our being. The Passion and the Enneagram Types are useful to see how we forget ourselves. By seeing the intensity of our reactivity, we can gather a sense of just how powerful our efforts to reconnect to essence must be.

The insight a correct understanding of our type can help us acquire is inexhaustible, and if we follow the thread of engagement with our Inner Work, we will see how facets of personality and essence reveal themselves and cooperate at subtler and subtler levels. We can begin to recognize what shape our prison takes, and therefore we can begin to work our way out.

Type Eight: Power and Lust

Lust is not sexual lust; it's more like chronic intensification. Essential Power is experienced as vital empowerment, but Lust is the reaction to a sense of inner deadening stemming from the loss of the Essential Quality. Lust mimics empowerment by using assertiveness and forcefulness in the expansion of one's ego-boundaries while closing the heart. This amounts to shutting down our vulnerability and numbing parts of ourselves, so that no matter how forceful we are or how intense we get, we remain untouched by our experience.

Unable to make vulnerable contact from the heart, lust becomes exertion for intensity and control. The ego over-uses the energies of the body to amp up the intensity of interactions with the environment and others, providing a false feeling of being alive, which reduces people into objects and turns experiences into situations to be acquired or overcome. Because it makes us

inwardly numb, Lust prevents one from experiencing the power and aliveness being sought.

Type Eight most exemplifies the willfulness and vitality of the Body Center. Eights are bold, assertive, and have a strong physical presence. They have an innate resourcefulness and drive that produces a great deal of confidence and impact. Awake Eights are surprisingly sensitive, in contrast to how they are often perceived due to their assertive, confident attitude. They have profuse energy and can use it to enact change or simply ”leave a mark” on others and their environment. When their hearts are open, they combine their strong presence with a loving heart, often working in the interest of others.

Most Eights tend to be very direct, even confrontational, and enjoy challenges. They are often in the center of the action and have a playfully rebellious streak. Eights have an intuition for how to assert themselves in order to “make things happen”, mobilizing a great deal of energy in the service of something they care about. Despite their apparent confidence, most Eights rarely feel safe enough to be able to share their vulnerabilities, much less acknowledge them within themselves, so Eights become fiercely protective of those whom they can let their guard down around.

Eights are extremely action-oriented, which can appear to others like decisiveness and certainty, but under stress, Eights feel “taken for a ride” by their own powerful energy. When Eights are insecure, this way of being can amount to acting out and compulsively plowing through life without knowing how to de-escalate.

In wanting to maintain their autonomy, Eights resist anything they perceive as potentially having power over them, and they gradually begin to fear being controlled. In response, they “toughen up” by shutting down contact with their heart and become chronically defiant. As they become more preoccupied with self-protection, they attempt to force the environment and others to meet their demands by becoming more domineering, commanding, and obsessed with self-sufficiency and independence. Their natural energy exaggerates into pushing everything to excess. They become fearful of being taken advantage of, and in doing so can make everything into a confrontation, interpreting their experience as a test of wills. As they become increasingly fixated, they become manipulative, megalomaniacal, and ruthless as they try to sell others on their self-image of being strong and invulnerable.

Type Nine: Harmony and Sloth

Sloth is a response to feeling severed from Essential Harmony. It refers not to laziness, but to a resistance to fully mobilizing oneself, a lack of engagement from one's core that amounts to a kind of inner self-neglect. It's a form of dissociation and heartbreak, a pattern of giving up on oneself too easily by remaining within familiar yet disengaged comfort zones. To avoid disharmony within and without, Sloth is a kind of self-deletion, a feeling that one must refrain from being fully present in order to keep things artificially smooth and remain undisturbed.

Sloth comes with a conviction that one doesn't really matter, and it is experienced as inner fragmentation—it feels impossible to get all parts of oneself engaged due to artificial splits and divisions within oneself, because not all parts feel wanted, included, or necessary. Sloth leads to experiencing oneself dispersed into many dissociated "selves," and therefore often creates external circumstances and relationships that discourage inner coherence. This desire to be unaffected shows up as a kind of inertia and can be either a lethargic fogginess or a busy, but disengaged, over-doing. It's defined by resistance—trying to stay unaffected and diffused, unable to fully engage one's vitality, a sense that there is no "core" self.

Type Nine exemplifies the grounded-ness and connectedness of the Body Center. Nines tend to be natural harmonizers who have a multifaceted, holistic outlook on life that makes them profoundly accepting, curious, and intuitive. Awake Nines are receptive, empathetic, and sensitive as well as deeply engaged and open to life, often combining gentleness with a deep solidity. They can be straightforward and even outspoken, especially in the interest of others. While quite inwardly sensitive, Nines on the outside tend to be easy-going and not easily dismayed by setbacks. Many Nines identify as being spiritual seekers of some kind, and there's an imaginative, creative, or intellectual side to most Nines.

However, entranced Nines seek stability and grounded-ness from the fragmented lens of ego, so Harmony comes to mean a lack of being seriously stirred. Nines may appear even-keeled outwardly, but they register even small shifts to their inner equilibrium—strong feelings, expressions of aggression—as powerful and overwhelming. In order to maintain a sense of wholeness they can disconnect from their direct experience by blurring distinctions and contrasts, effectively keeping their sense of themselves vague and out of

focus. Therefore, inside they may detect immense conflict, rage, or emotion within, but they come to resist fully experiencing their feelings and giving expression to their inner life, often from being overwhelmed and destabilized by their own states. This leads to not allowing all of themselves to be fully engaged and present, stifling the full expression of their being and divorcing from their own personal value. Because they are basically abandoning and fragmenting parts of themselves, their lack of self-acceptance may be projected outwards as a belief that they don't really matter to others. This may be accompanied by an unexpressed hope that someone will see and acknowledge their hidden depths, talents, or kindness.

Nines begin to use dissociation as a means of preserving boundaries and autonomy. In doing so, they "check out" and resist the arising of their own powerful and visceral physical energies outside the bounds of a narrow comfort zone. They may find compartmentalized "safe" areas to express their aggression, as in athletics or through creative self-expression, but these are generally inadequate and unsustainable for dealing with underexpressed rage over a long term. Nines may become trapped in a dichotomy between going along with or resisting external influences as a substitute for having individuated enough to locate their own inner voice, which is a by-product of the "self-negation" of Sloth.

Unconsciously, Nines turn the energies of the body against themselves in order to repress and diffuse self-expressions deemed disruptive to their stability. For a Nine who is "falling asleep," life is seen as demanding, and in resistance, Nines become stubborn and angry. Some become outwardly passive and conflict-avoidant, some hide in comforting platitudes or nostalgia, while others can be defensively aggressive from a place of wanting to be left alone. There can be a resistance to individuating, both in terms of taking an active role in their own life as well as fully developing aspects of their personality and inner life. A stubborn or passive Nine is an angry Nine, with a rage they may not even know they have. As they become more fixated, they become more repressed, numb, and unresponsive as they fall into deep neglect of self and others.

Type One: Integrity and Anger

Anger represents grief over the loss of the inherent goodness and sacredness of Essential Integrity. It's as if there's a kind of inextinguishable vision of an attainable goodness could have been if not for the imperfections of life, so the

core of this Passion stems from a conviction that there is something wrong with ourselves and reality. As an alternative to collapsing, this Passion is getting charged up with righteous anger, as if to say “I will make it right!” It amounts to resisting reality by standing too firmly in one’s positions and opinions, reinforced with outrage, and “arguing” with the way reality unfolds so as to keep a boundary against it. However, this Anger is not often expressed overtly, but as an ever-present, low simmer of controlled rage, tension, and frustration.

This Passion leads to feeling that one cannot relax unless specific, lofty conditions are met. Being perpetually outraged and indignant against reality functions as a means to avoid being tainted by it. Anger acts as a false orientation that serves to keep one from discovering aspects of one’s being that are unfamiliar and mysterious, kept at bay for fear that what is unknown and undiscovered will expose corruption.

Type One most exemplifies the integrity, purposefulness, and alignment found when we are present in the body. Ones tend to have a natural wisdom and discernment from which they strive to live from intention and with principle. Evolved Ones hold a vision for the highest potential in others, without rejecting their present state. They are generally idealists, which often means high standards of ethics and fairness, but it can also apply to aesthetic or intellectual excellence. This orientation gives them a sense of purpose and mission.

Whether or not they’re showing up as their healthiest selves or their most imbalanced, Ones have a deep sense of “giving a damn” about how the world is. They care about upholding goodness and doing the right thing, even when everything is against them. However, in pursuit of living up to their ideals, they may begin to fear that their own needs and instinctual impulses will tarnish or corrupt what they hold sacred and reveal themselves to be inherently flawed, even corrupt. As the fear of being wrong compounds, they become rigid, self-controlled, and self-critical, which comes hand-in-hand with being critical of others. Ideals become standards by which to judge others, and the unhealthy One comes to feel they’re the only responsible person among their peers or in the world.

Type Ones begin to see the world as “fallen” and certain beliefs, choices, and actions as irredeemable. As fears of being “bad” mount, entranced Ones are especially prone to the defense mechanism of reaction-formation,

meaning they might relentlessly criticize and judge what they may unconsciously want or be attracted to that isn't aligned with their superego's intense standards. Opinions become judgments, reinforced with frustration and righteous convictions, which unconsciously functions to reinforce their ego-boundaries, keeping the bad "out." They can become consumed by a sense of holding onto purity and not being degraded or tainted by the world, and they can come to believe their ideals are objective, even given to them from a divine source. Deeply fixated Ones become increasingly self-righteous and angry that things are not as they think they should be, and they become intolerant, physically rigid, perfectionistic, and punitive.

Type Two: Love and Pride

Pride is a reaction to the loss of Essential Love. From the point of view of the ego, Love comes to be experienced as conditional; therefore, the Passion of Pride is a form of self-rejection that shows up as an unwillingness to acknowledge the full extent one's normal human needs, complicated feelings, and self-interested motivations for fear that these basic features will make one unworthy of another's love.

Pride in their good intentions leads Twos to believe that they sincerely only have others' benefit at heart while being above certain basic human shortcomings. This amounts to being uncritical of one's intentions, and because their need to see themselves as loving is so fierce, examining the complexity of their motivations could invoke deep shame. Thus, Pride means that a significant part of the soul, the part that really needs care, is cut off from one's own acknowledgment and love, and therefore, Twos become dependent on eliciting love from outside themselves, at times leading to manipulation to get ones instinctual and emotional needs met in seemingly non-threatening ways that don't directly contradict the idealized self-image.

Type Two represents the warmth, love, and connectedness of the heart. Types Two, Three, and Four stand for three distinct but universal ways that human beings recognize and express their sense of identity. Two exemplifies the facets of our identity we know and express through relationships and connections.

Awake Twos are altruistic and supportive from a place of authenticity and recognition of the inherent worth of both themselves and others. They tend to be attentive, attuned, and deeply committed to their loved ones and those in need. People of this type have a great deal of energy for maintaining and

pursuing relationships. When a Two is grounded in themselves, they are able to sincerely put aside their own agendas for the sake of others and have a great tenacity for caring for difficult people and seemingly lost causes. Twos tend to be very emotional, sensitive, and often have a creative side that they may let slide when their attention is overly invested in other people.

Twos were likely valued for their attentiveness and caretaking from a very early age, but they may have internalized an implicit message that being loved and appreciated were conditional upon providing for others. As a consequence, Twos may experience difficulty in feeling whole when they're not putting energy into relationships and toward other people's needs, causing them to lose sight of their own worth. This failure to love themselves renders Twos dependent on eliciting love from outside.

In order to be in service to and appreciated by others, they begin to push their needs out of their awareness and highlight selfless intentions while disowning aspects of themselves that they unconsciously believe would come between them and the love they seek. This psychological dynamic also means that because they don't recognize the scope of their own motivations, they can take excessive pride in their good intentions, benevolent actions, and "loving" feelings. "Good intentions" become justifications for pushing unwanted agendas onto other people.

Prevented from loving and caring for themselves directly because of their own self-judgments, Twos begin to expect others to reciprocate their loving feelings. As they lose grounding in their own center, they energetically "lean in" to others, providing help, love, and nurturing with the hopes of eliciting care and love in return. Type Twos can be led by so much emotion and imagination that they fail to see the reality of their relationships which can lead to both imagining a deeper or more intimate relationship with others than the reality or relating more strongly to an idea of where a relationship "should be" over how close or valued it really is.

When Twos become deeply trapped by the spell of the ego, they come to believe that they have sacrificed everything for ungrateful others, feeding a sense of entitlement for others' time, love, and attention. Exaggerated Pride can lead to delusionally exempt from shortcomings or that they have special abilities like clairvoyance. They may identify with unrealistic archetypes of self-sacrificing goodness, like an angel or martyr, while being coercive in trying to gain affection and appreciation. They can become extremely

possessive, intrusive, and in denial of their own needs and mixed intentions.

Type Three: Value and Vanity[6]

Vanity represents a self-abandonment in reaction to the loss of Essential Value. It's the desertion of one's own heart by supporting the ego's self-image at the expense of attending to one's inner life. Vanity is mistaking the personality and its productions to be the source of one's value. However, because the ego is ultimately a structure, it can't receive admiration and love, so it needs constant reinforcement. Instead, one's attention and energies become occupied with developing parts of the personality that will elicit admiration and the positive regard of others but eclipse one's own preferences and principles.

The heart experiences Vanity as alienation and devaluation, leading to an intense shame that feels like one is lacking in their core. This Passion creates a division between one's actions and one's experience of identity, leading to narcissism and self-delusion.

Type Three represents the radiance, self-worth, and inspiration of the awake heart. This type exemplifies the parts of our identity we know and express through actualizing our potential, by turning possibility into actuality and applying our gifts. Threes tend to be very motivated, skillful, goal-oriented, and adaptable. They intuitively see potential and use their considerable gifts, talents, and energy to make sure that potential is realized. Awake Threes are paragons of whatever they strive for. Their innate adaptability lends itself to a range of talents that they combine with a real capacity for ongoing learning and humble self-correction.

Threes have an amazing capacity to direct their energy and attention at a particular goal so fully that they can quickly adapt the skills necessary to accomplish their aims, and they look good doing it. Most Threes have winning personalities and thrive on attention, but they also often have a hidden, sensitive side they reveal to only a chosen few. They have a natural intuition as to what people value and find inspirational.

Three's gift to recognize and actualize potential has obvious benefits, but it can create drawbacks by devaluing their present condition. Their natural adaptability means that young Threes typically internalize, overtly or covertly, familial and cultural ideas of value. While this supports them in being able to quickly learn skills, talents, and capacities that help them

achieve their aims, they run into trouble by becoming identified with, and therefore "stuck," in some of their adaptations.

In trying to embody someone else's vision of value, they lose touch with a sense of their innate identity. They then try to project an image of success, hoping to regain a connection with the innate value they lost touch with. This can begin an inner split between their authentic feelings and their public persona. As fears of losing value mount, Threes can go all-in on projects, plans, or displays to impress or inspire others, but they may fail to give time and space to deeply feel what's in their heart so as not to damper their ambition.

As a sense of their own value and identity is lost, Threes begin to chase success, becoming inauthentic, self-centered, and competitive. Deeply unhealthy Threes become chronic "do-ers" and end up overworking themselves or needing to always perform. In this degree of distress, any mistake or wrong move is seen as a failure, and failure itself risks exposure to overwhelming amounts of shame and a fear of being inwardly empty. To avoid being seen as a failure at all costs, entranced Threes may engage in deceptive or immoral acts to prop up their desired image. The truly tormented Three loses sight of everything but the "mask" of their image, becoming cold and even ruthless in their attempts to prop up their fragile identity.

Type Four: Depth and Envy

Envy is the chronic sense of lack and incompleteness that results from becoming identified with the personality instead of landed in one's essence. The personality is without depth, being, or authentic individuality, and therefore, it is experienced as an artificial, insubstantial, and impersonal source of identity. Envy becomes emotional reactivity to the personality's lack of substance and inadequacy. This informs an outlook in which everything is disappointing, disillusioning, and incomplete, characterized by a deep frustration and seething resentment.

When the heart feels severed from Essential Depth, everything seems reduced to empty surfaces, feeling torturous, grotesque, and artificial. One's attention becomes preoccupied with longing for what would create a sense of wholeness, but this perpetuates the sense of inner lack without dealing with the root of the problem: the ego's eminence. Instead, one becomes caught up in emotional reactions and beliefs about this deficiency. To compensate for this lack, the ego tries to fashion itself into something significant and unique

while clinging to turbulent inner states that resemble depth to the personality. Envy lends to an instability of identity, which the ego counterbalances by compulsively attempting to overly personalize and over-individuate.

Type Four represents the depth and mystery of the heart. Fours tend to be artistically creative, introspective, and idiosyncratic. They gravitate toward the melancholic, symbolic, and darkly beautiful. In seeking to accentuate the significance and dimensionality of their experience, Fours are willing to probe deeply, without reservation of what they might uncover. They tend to be withdrawn and highly attuned to their inner states, so most of their attention is on the nuances of their subjective impressions. Fours express themselves primarily through artistic creativity and are extremely individualistic, living according to a deeply personal outlook that they stray little from.

Like types Two and Three, Fours also experience an instability of identity, but unlike Two and Three, they don't find mirroring in the external world. Instead, they invest their attention in introspection, as if searching for something deeply buried within. When they lose presence, they become increasingly preoccupied with their inner world, and the practical demands of life begin to seem at odds with this concentration. They seek to find depth by rejecting anything that seems ordinary, shallow, or mundane, but this only reinforces a sense of alienation and inability to "be themselves" in a natural way. This hyper-attunement to their subjectivity makes for an excessively narrow focus, and they can imbue their impressions with undue significance, amplifying internal, largely-negative states and symbolism with dramatic flair while dismissing people and experiences that are not in accord with their moods or aesthetic orientation as "inauthentic."

As Fours lose a sense of their true identity, they become increasingly self-referential in search for something that feels distinctly their own and increasingly occupied with differentiating themselves from others. To further set themselves apart from others and to solidify their individuality, Fours become increasingly misanthropic, melancholic, and disdainful of the mundane. They can neglect to take concrete steps to connect their sense of self with their living experience, resulting in further self-hatred and estrangement from life while becoming dependent on others for emotional and practical support.

Fours become focused on acting out their suffering, rejecting the present to

long for a person or circumstance they imagine will complete them or save them from their torment. As they become even more entranced, they become extremely self-absorbed, self-indulgent, and dramatic. They can become deeply depressed and turbulently morose, feeling profoundly misunderstood and prone to lashing out with hatred toward loved ones and against themselves.

Type Five: Insight and Avarice

Avarice isn't material greed, but rather a withholding of personal contact; it's a greed of self and grasping for kernels of insight. When Essential Insight is lost, it feels like reality has become dark, fixed, and stifling. The core of Avarice stems from feeling one is too diminished, incapable, and unskillful to have a presence in the world. It is the ego's sense of lacking the inner resources to deal with life and other people, fearing depletion, which results in a profound withholding of themselves from full contact with life. As a way of subverting contact, experience is taken in primarily through mental activity: conceptually, and therefore, abstractly. Avariciousness comes to be about grasping for conceptual illumination over direct experience.

In the grip of Avarice, the ego compensates for its overwhelmed state by limiting the range of experience into intense mental concentration, specializing in and accumulating information. Rather than stepping into life, Fives seek distance, perspective, and time to build concepts and knowledge to hold onto as a buffer. This often amounts to strongly limiting the terms within which it's possible to connect with them, controlling the means of engagement through withdrawal, arrogance, and anger, and dismissing experiences that are outside their comfort zone. The open curiosity of Essential Insight has collapsed into an immense curiosity about certain topics and avoidant disinterest outside their specializations.

Type Five represents the insight, vision, and fascination of the awake mind. Type Fives have a gift for concentration, with creative imaginations and an ability to conceptually break down complex subject matter. Their curiosity is easily piqued, but they tend not to take anyone's word on anything. They prefer instead to test, probe, and experiment with what others may take for granted. Much of their curiosity is not so much a general obsession with learning everything; instead, Fives value the sense of coming upon something never-before revealed. To this end, Fives have a penetrating mental focus partnered with a humble recognition of what they don't know.

However, as they begin to prioritize their inquisitiveness, Fives begin to feel distracted and overwhelmed by the practical necessities of life. Despite having a great deal of mental energy, Fives have thin psychological boundaries, so they feel largely unequipped to deal with life outside subjects of their interest. They tend to withdraw into their active minds rather than engage with their bodies as their interest in fresh discoveries becomes to be viewed as stemming singularly from their mental perceptions. The life force of Fives becomes diverted to their thoughts. Their energy can go into resistance and withdraw from situations and circumstances that require them to inhabit their experience in a more embodied way or outside the bounds of their fascinations.

As they become more imbalanced, Fives will take anything that removes them from concentrating their energies on their thoughts as invasions or intrusions. Type Fives may not always be physically hidden away, but when out and about in the world, they will limit their engagement to topics and experiences that allow them to retain focus. Their quest for Insight becomes like a mental excavation to find a precious treasure, a preoccupation that they greedily guard against intrusion.

When deeply entranced, Fives become anxious, scattered, and withdrawn, at times shutting down or going manic. Deep arrogance, humiliating others intellectually, ranting, and criticizing become ways imbalanced Fives defend against owning up to their fear and feelings of being overwhelmed. They will try to think their way through everything, becoming totally absorbed in their own mental world, and intellectually defending against “distractions” with an intellectualized, nihilistic aggression.

Type Six: Truth and Fear

Fear isn’t cowardice, but a terrifying sense that everything is fraudulent, anything good is entropically wearing down, and that one has been abandoned in a chaotic universe. When the Essential Quality of Truth is lost, the personality is stricken by the fear that one is fundamentally unsupported. This is actually a valid insight into the ego-structure, yet it lends itself to a lack of confidence, an incapacity to make sound decisions and move forward in life independently. This Passion leads to projecting a pervasive sense of anxiety onto one’s experience, unrelated to what’s objectively happening. The ego compensates by seeking sources of support, reliable and external replacements for something “foundational.” More specifically, the ego looks

to features that it believes ensure ongoing access to instinctual resources like relationships, belief systems, or internalized guidance.

At the core of Fear is a kind of self-abandonment and self-negation, where the absence of Essential Truth creates difficulty in discriminating what's real, resulting in a profound reluctance to own one's power, sovereignty, and deeper knowing.

Type Six represents the devotion to truth, attentiveness, and inquisitiveness of the awake mind. Sixes have a gift for foresight and practical intuition. They are typically curious, funny, and thoughtful, but they can also be rebellious and oppositional. Type Sixes have a profound love of the truth, not in claiming to know something as fact, but expressed as a search for authenticity, validity, and discerning the reality of something. When Sixes find that kind of clarity with a cause, relationship, or mission, they have a powerful capacity for devotion, commitment, and service.

Sixes usually have a strong sense of responsibility and are tenacious supporters of whatever they care for, so much so that they put a great deal of energy into testing and verifying something that speaks to them. Their alert and attentive minds lend themselves to a natural understanding about what supports and conditions have to be in place and maintained in order for whatever they value to flourish. This makes them sensitive to the foundations and underpinnings of things, be they relationships, projects, business, etc. Therefore, they are keenly aware of inconsistencies and vulnerabilities, making for natural troubleshooter/s and truth-tellers. This also means that Sixes are aware of contradictions and ironies, so most Sixes have a quick-witted and self-deprecating sense of humor.

As Sixes seek to manage life's ambiguities, they rely on their minds to reason through problems and anticipate outcomes, but this develops into chronically overthinking their choices and convictions, leading to a habit of doubt and skepticism. In seeking clarity, they use their versatile minds to mentally argue for and against what's real and true, lending itself to a great deal of vacillation in behavior and belief. For this reason, an "Enneagram axiom" is that whatever you can say about Sixes, the opposite is usually true as well. Sixes can be deeply brave and fearful, funny and too serious, devoted and fickle, steady and wavering—all at the same time. Many Sixes have a chronically rebellious streak, pushing against people and structures that seem to have authority or influence over them.

Their over-thinking can express itself as indecision or as mentally jumping to extreme positions that act as a kind of false certainty. As a consequence, they lose trust in their own ability to take independent action and make sound choices. When they begin to feel unequipped to handle things on their own, they look for external sources of guidance apart from their busy, anxious minds, but this strategy can easily backfire. They may give up their own agency by investing faith in authorities or beliefs that may be unreliable or toxic, but provide them with a facile sense of confidence, or, at least, clear guidelines of behavior. In rejecting one authority, they may double down in favor of another.

Imbalanced Sixes will internalize representations of multiple external guides, often with conflicting directives, leading to further uncertainty and inner conflicts around who they feel responsible to. Insecure Sixes will feel a need to continuously test their supports, hastily impose order, and defend against people or things that seem to threaten their source of stability. They can become suspicious, emotionally reactive, and accusatory. This can lead to undermining those they rely on most and other forms of self-sabotage. Terrified Sixes begin looking for means of feeling secure and stable by becoming blindly loyal to beliefs, systems, or people; or they become paranoid and act out defensively and rebelliously. When deeply imbalanced, they may attempt to tear everything they value down with them.

Type Seven: Freedom and Gluttony

When we experience disconnection from Essential Freedom, we feel deprived, trapped, and as if our heart is suffocating. Gluttony is the ego’s attempt to fill itself up in place of the authentic nourishment of essence. Gluttony turns one’s attention toward the pursuit and anticipation of novel experiences and exciting instinctual resources, which only temporarily covers the ego’s dread of not knowing what will fulfill it. Gluttony propels us into experience after experience without properly “digesting” them, characterized by an impatient, burning frustration.

The anticipation Gluttony generates can look and, on the surface, feel like excitement and positivity, but it’s more like keeping oneself in a boyuant emotional state so as not to sink into the intolerable waters of deprivation and anxiety. Therefore, the intensity of suffering and real discernment around what would alleviate it often go overlooked in the person experiencing Gluttony.

Type Seven represents the versatility and freedom of the awake mind. Sevens tend to be mercurial, spontaneous, optimistic, and experience-oriented. They are in love with possibilities and have a kind of enduring hopefulness and understanding that limitations and difficulties pass to give rise to something new. Sevens are typically up for adventure and tend to jump into new situations with ease. They have a great deal of energy and enthusiasm for the unexpected and novel, and they are quick learners and typically have many talents. People of this type seek out and delight in having a variety of experiences, and they often push things toward provocative or risky behaviors. Sevens make pleasure a priority, but they can skimp on giving adequate attention to negative feelings, especially feelings that feel immovable or limiting, like boredom, grief, and deprivation. Boredom in particular produces a great deal of anxiety for Sevens.

To avoid these anxieties, stressed Sevens will use their quick minds to mentally "jump ahead" of whatever they're doing in anticipation of the next experience or possibility. While Sevens are typically sensitive, they can become emotional escape artists who can rationalize their way out of having to attend to the parts of their experience that feel limiting, but this means that they are limited by their own avoidances. This results in an inner restlessness and agitation that calls for the next exciting adventure to stave it off.

As Sevens become trapped in identification, they lose touch with discernment for what will be satisfying for them and begin anticipating the next project in the midst of their current activity, moving rapidly to another subject. They put too many activities and interests on their plate, often to the point of exhausting themselves. This means that Sevens often abort things before they're completed or integrated, leaving them unsatisfied and frustrated.

Imbalanced Sevens become scattered, flaky, manic, and avoidant of pain, grief, and deprivation. As they become more frantic and fearful that they will pass up the experience, person, or opportunity that will be fulfilling, they try to sample a little of everything. As a result, they aren't really deeply touched by anything, compounding their frustration. Unprocessed grief and sadness can haunt them, and all their time and energy can be consumed by running from these overwhelming feelings. Insatiable and frantic, even very well-meaning Sevens, when deeply unhealthy, can engage in some extremely self-centered and exploitative behaviors from fearing they won't get what they

need unless they take it at someone else's expense.

We have all nine types within us, so it serves us to be mindful of how all nine types express themselves through us instead of limiting our focus to merely the type we identify as. There are many tests available for determining one's type, but they rely on self-reporting and therefore aren't very conclusive. Tests may offer a direction to begin looking in, but the best method for deepening self-understanding is self-observation, study, and never becoming too certain about one's own type nor about one's views of the Enneagram. Don't feel bad or impatient in struggling to find your type, it's part of the process, and most people initially mistype themselves—even so-called "experts".

If we see ourselves in multiple types, that's normal and it requires patience and study to decipher which is closest to us. There are a few contributing factors to our type structure that may clarify some confusion. Our personality has a "wing", one of the two adjacent types that greatly influence the expression of our type. A Nine with an Eight wing will express some Eightish qualities while still being very much a Nine. A Nine with a One wing will seem quite different on the surface from a "9/8", but the underlying motivations and struggles are the same. In addition, each type is connected to two others by the inner lines that also influence qualities our type will express itself through depending on how we manage stress.[7]

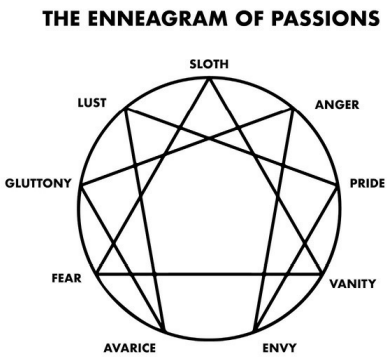
For example, Type Five has a connection to Type Seven as can be seen on the line connecting the two points on the Enneagram symbol, where the usually-withdrawn and heady Five either finds spontaneity and enjoyment like a healthy Seven, or they can become scattered, high-strung, and manic like a distressed Seven. Likewise, in the line to Type Eight, when they confront demanding situations in a positive way, they come into their power and quality of immediacy like an evolved Eight. However, when anxious, they may become intellectually domineering and try to humiliate others like an unhealthy Eight. Expressing the higher qualities of the types our Enneagram Type has a connection to are deeply beneficial for our growth, whereas recognizing how we express the negative qualities of the types we're connected to represent "shadows" that we resist seeing in ourselves.

Fives, to continue the example, generally don't want to see themselves as flakey and inappropriate like distressed Sevens nor do they feel comfortable

owning where they can be a bully. So it goes for all the types in relation to their lines of connection. Integrating the higher qualities of the two types connected to our main type act as powerful tethers to counter our type's Passion, especially in those times when we feel we're "drowning" in our own personality. Our type doesn't change, but we do show traits, motivations, and behaviors of these connecting types.

It is useful to not just find our own type, but to see our inner Eight, Nine, One, Two, Three, etc... Each point is an expression of universal "tricks" employed by all egos to avoid presence. We may be an outgoing, action-oriented Seven, but we can still be curious about where our disengagement is, our "inner Nine." We might be a reserved Five, but what's my inner Two up to, where do I outsource my needs to others? If I see myself as a sensitive Four, where is my inner Eight actually running people over with my energy or emotions? The types we are most resistant to seeing in ourselves may be the ones most worth investigating.

Through the lens of the Enneagram, we can look deeply at the nature and manifestations of the ego and qualities of essence, and our unique relationship to both. We can see how the ego feels a lack of vitality and immediacy (feeling an inner "deadness," like Type Eight). It feels fragmented and fails to fully show up for what's real in us (Type Nine). Every ego justifies the rightness of its opinions, not out of any objective inquiry (Type One). The ego extols its virtues (Type Two), and likewise, built into any ego-structure is an investment in facade or persona at the expense of what's true of oneself (Type Three). The ego, regardless of type, experiences itself as deficient and deprived, but also utterly absorbed with its own experience (Type Four). Every ego feels unequipped and too overwhelmed to deal with reality, so schizoid separation is universal in egoic experience (Type Five). The ego alone can't feel real or that it has authentic support, so every ego seeks a false sense of stability (Type Six). The ego can't experience authentic satisfaction, so it grasps for relief from its deprivation (Type Seven). If we desire to live from essence, something other than the ego must be invested in and cultivated. We find this by seeing the tyranny of the ego, its omnipresence, without recoil or judgment, and in the process, we begin to become aware of what in us is not run by the ego.



6. The Passion of Type Three was originally called “Deceit” by Ichazo and the Mental Fixation “Vanity” (Ichazo, 1982, p. 18). Naranjo (1990) later switched these names.
7. See Wisdom of the Enneagram for a deeper look at wings and inner lines.

8

THE ENNEAGRAM TYPE-INSTINCT COMBINATIONS

“Man will not make efforts to acquire that which he believes he already possesses” (Epictetus, 2009, Book II, Chapter 17).

In order to deepen presence, we must become masters at seeing how we abandon presence. The first step in working on developing one’s consciousness is to see exactly how we are fragmented, and in the service of this aim, this chapter builds on our understanding of how the loss of essence leads to identification with the Instinctual Drives for twenty-seven combinations: Nine Enneagram Types each with three possible Dominant Instincts.

We didn’t choose to have an ego, so we mustn’t take our ego personally. In other words, we are tempted to cushion self-observation and curiosity, putting a positive spin or exaggeratedly negative judgment on our ego, if we fail to regard our personality as a structure rather than as the source of our identity. The degree of usefulness of the Enneagram is proportional to the degree with which we can impartially self-observe.

Eight

In **Type Eight,** the Essential Quality of Power collapses into the Passion of Lust. The drive to experience the immediacy and fullness of the moment leads to chronic exertion and forcing when unable to receive impressions of essence. Thus, Type Eight applies force when trying to meet the needs of their Dominant Instinct.

Self-Preservation Eights

Self-Preservation Eights are seeking the experience of Essential Power through their lifestyle and resources. Therefore, they tend to be excessive and forceful in the pursuit of what they believe supports physical well-being. This amounts to an excessive preoccupation with autonomy and with a sense of "living large" that appears different depending on wealth, culture, and personal preference.

All Self-Preservation Eights put a great deal of energy into ensuring that they're the one calling the shots in their life. Whatever their chosen lifestyle, autonomy and self-determination are central values. They do not want to not have to answer to others, and they aim to be self-reliant above all.

Self-Preservation Eights are energized by the effort to maintain their autonomy. They typically don't seek security and peace. Instead, they're likely to regularly provoke power struggles and conflict related to carving out their own way of life. This may mean pushing up against others in business dealings, competition, athletics, or acquisitions, treating life as a battle or game.

Self-Preservation Eights spend a great deal of energy trying to make money or to find a "sure thing" in terms of a desired lifestyle, even if they were already born into privilege. There can be an attitude of "getting mine," with a propensity to see others' success and well-being as a threat or affront to their own. They can become controlling about their resources and fight off any perceived attempt to wield any influence over them, even to the point of seeing any form of compromise with others as a personal infringement.

Some Self-Preservation Eights are highly materialistic, and their characteristic excessiveness can show up in the "bigness" of their lifestyle. It can mean scraping and hustling for resources, being concerned with acquiring wealth and possessions, "living large," abusing substances or sex, or having questionable dealings. They may seek to create a financial "empire," and in the absence of sensing their well-being, they'll attempt to realize their mental picture of what it means to have well-being, resources, and security. The "empire" they've amassed is like an external proof of well-being to hold up to themselves, a compensation for fear of scarcity with a kind of over-the-top abundance.

Conversely, other Self-Preservation Eights can be minimalists, creative types, or outdoor adventure types who prefer to live ruggedly, yet pursue

their simplicity with a characteristic Eight-like intensity, building their own home or using their deep reservoir of energy to accomplish projects. Many Self-Preservation Eights can present as very physically tough, but they'll often have a closeted persnickety side.

Self-Preservation Eights are the type most prone to shrugging off the validity of anything they can't physically hold in their hands or literally touch or see, so in the case of an entranced Self-Preservation Eight, trying to talk them out of whatever corner they've painted themselves into is probably going to be a losing battle. They can be ruthless in pursuit of their aims and leave others to pick up the pieces of whatever they have destroyed to reach their goals.

For all the intensity typically displayed in Eights, they're actually pushing up against an inner sense of deadening, a lack of being touched by their experience, so the more entranced a Self-Preservation Eight, the less they're able to directly register impressions of well-being. This makes them push even harder for a lifestyle that accords with their inner picture of what staves off harm and scarcity, but because the results of their efforts often don't feel like well-being, they keep feeling the need to push and expand. This cycle happens often at great cost to their physical and emotional health. Self-Preservation Eights begin to grow when they allow themselves to soften enough to take in impressions of moments of authentic well-being.

Sexual Eights

Sexual Eights are looking for the experience of Essential Power through intense sexual attraction and chemistry, and they are excessively forceful in capturing the interest of the object of their desire. This is expressed most clearly as a need to fully occupy the attention of their romantic interest, not only to be the central presence for the object of desire, but also ongoingly to arouse their potential partner. They put a great deal of effort toward amplifying their impact on the object of desire from the assumption that fully capturing their beloved's attention is the way to ensure that attraction is on their terms.

Compared to Social and Self-Preservation Eights, Sexual Eights are more likely to have an exotic self-expression, with males and females alike inclined to play with a degree of charged androgyny in their self-presentation. Their self-expression tends to be uninhibited and endearingly revealing. Whatever their interest or talent, they like to be provocative. Sexual Eights are more

prone to being artistic and creative than other Eights, and they tend to incorporate physicality into that which constitutes their attraction displays, such as dance, theater, or even martial arts.

While Self-Preservation Eights have very solid boundaries and Social Eights tend to hold a strong social "field," Sexual Eights have a more permeable boundary because of the Sexual Drive's responsiveness to chemistry and disposition of relenting to attraction. This can mean that their vulnerability appears closer to the surface, sometimes subverting typical expectations of what Eights "look like." It gives the usual charisma of Eights a hint of self-consciousness and adds receptivity to the chemistry shared with a select few.

As much as Sexual Eights want to "hook" someone, a fear of rejection or of being controlled by their own desire can motivate this Instinctual Type to provocatively invite rejection or disinterest, or to preemptively end relationships in order to make sure rejection is under their control. When they really like someone, Sexual Eights may exaggerate their energy and try to magnify their provocation, as if to test whether a potential partner could handle their big energy. For example, they may approach a romantic situation they feel strongly about with a quality of focus, directness, and bluntness to intentionally intimidate the object of desire, to ward them off preemptively instead of having to deal with vulnerable feelings of desire, need, and intimacy. They can be fearful of their own propensity to be devoted to a partner, which threatens their autonomy, thus unconsciously sabotaging attachment.

Sexual Eights avoid feeling rejection or a lack of reciprocated attraction on the basis of traits and qualities close to their hearts, so they often make a big display of being too much to handle, an "excuse" with which they can easily write off their failure to gain the interest they're looking for. Yet not allowing for space is a sign of not trusting attraction, it often suffocates the object of attention, leading to further insecurity for the Sexual Eight. This can inspire a long series of "serial monogamy" or hookups, often as a counter to their propensity to be single-mindedly devoted to one person.

A Sexual Eight who has self-protectively held out against giving themselves over to a genuine attraction may, out of exasperation, suddenly compromise themselves sexually with someone who doesn't really value them, a form of acting out that stems from an inability to let themselves be

vulnerable. This is once again a defense against possibly exposing themselves to the rejection of someone they're genuinely interested in. When in a relationship, Sexual Eights have a propensity to ongoingly provoke reactions from a partner in order to feel connected in place of authentic relating.

Control, domination, possessiveness, entitlement, and testing their romantic interest's time and emotional and physical "tolerance" are common in entranced Sexual Eights. Allowing for spaciousness helps Sexual Eights relax the need to steer attraction, making room for more of their own vulnerability and authenticity, which invites more interest from partners.

Social Eights

Social Eights are looking for the experience of Essential Power through relationships and having a strong influence on other people. Social Eights tend to have immense energy for other people and tend to be the most personable, approachable Eights. They are classic protectors and find fulfillment in mentoring, advocating for others, and helping others find their own power. By temperament, they often find themselves in positions of power, influence, or leadership. The Social Eight is able to sustain a wide net of influence over a longer period of time than other types while having only a handful of deeply meaningful friendships and relationships. They tend to gravitate toward lively people, and their social intelligence along with the impactful energy of Type Eight makes them skillful at galvanizing groups, families, and societies toward common aims.

Social Eights want to leave an impact on others and are concerned with their legacy. When Social Eights are healthy and relaxed, they tend to be a magnanimously sensitive and compassionate kind of Eight. They tend to be generous, good listeners and confidants, and tend to be deeply reassuring to their loved ones. Social Eights want to make a big splash within their community, to impact friends and family alike. This desire can be harnessed positively or negatively, for being of service to others or for megalomaniacal fantasies, control, manipulation underpinned by a sense of entitlement to others' respect and attention.

Social Eights stave off fears of abandonment and ostracization by being the instigating centerpiece or ringleader that provides their group, organization, family, or friends a sense of meaning or mission. They often set agendas for groups or people for the purpose of keeping people together, which results in them becoming *de facto* leaders. However, they will unconsciously assume

others are rejecting them with the same ferocity they are rejecting their own vulnerability, and in place of being able to maintain relationships on the basis of personal connection, they will use provocation, stirring up drama, and forcing their way into others lives as a way to remain on others social radar.

Often, insecure Social Eights can try to sell others on the idea that affiliation with them will lead to special benefits or social payoffs. Without their ongoing influence, the rationale goes, the group or family fragments and people would lose connection to what they're striving for. Fearing that their dependents may not be up to the task to fend without the Social Eight's guidance and protection, Social Eights can justify deeply destructive and authoritarian actions for the sake of group cohesion and the benefit of their loved ones.

When deeply entranced in their pattern, Social Eights terrified of rejection seek to control others and require complete submission and loyalty. They can become tyrannical, keeping others on edge. They oscillate between punitive and severe, then rewarding and approving as a tactic of manipulation. Underlying this form of acting out, and unconscious to even Eights themselves, is the fear that they don't belong, for which they radically overcompensate by using domination and coercion as the central force of their milieu.

The Social Eight who is able to abide in inner stillness, rather than pushing and forcing, is usually able to have the most significant, lasting, unexpected, and positive impact on others.

Nine

In **Type Nine,** the Essential Quality of Harmony collapses into the Passion of Sloth. The longing to experience the coherent, syncretic quality of the present leads to self-fragmentation and dissociation. Therefore, Type Nines use instinctual resources to self-forget, either by distracting themselves from individuating or using instinctual resources as a means to self-narcotize, failing to develop themselves beyond the minimum needed to maintain instinctual needs.

Self-Preservation Nines

Self-Preservation Nines are looking to experience Essential Harmony through their lifestyle and interests. Self-Preservation Nines are the most independent style of Nine. Many Self-Preservation Nines have an athletic bent, enjoying the physicality and healthy channeling of aggression through the body.

Others have extremely rich imaginations, and many professors, artists, and authors are Self-Preservation Nines who have sculpted incredibly vivid and complex imaginary worlds. For this reason, it's not uncommon for many Self-Preservation Nines to mistakenly see themselves as Fives or Sevens.

As Body Types, autonomy is a top priority for Nines, but they maintain autonomy through a lack of inner coherence. Self-Preservation Nines can be unassuming, friendly, and easy-going, but often surprise people with some major talent or creativity that seems unrelated to the rest of their life. They might be revealed to be amazing painters or writers in their middle age, while almost no one around them knew that this was such an area of focus for them. They are the sensualists of the Enneagram and can be extremely precious around their physical comfort. Most Self-Preservation Nines tend to have an indulgent streak where occasional over-eating, too much sleep, too much sex, or too much time on the internet can take great portions of their time.

Nines dominant in Self-Preservation will typically seek out lifestyles that provide some measure of reliable income and enough independence that they don't have to be answerable to or at the whim of other people's agendas. This means Self-Preservation Nines tend to dream of goals that may be three steps beyond their present situation, but they have a hard time actually manifesting or putting energy into the first and second steps. This can mean keeping them in a kind of outward-focused busyness or an immobile slump that distracts them from fully seeing their present circumstances.

So while Self-Preservation Nines can vary greatly in how they express themselves, there is a way in which they also "settle," not quite going for what they really want to the extent they could and instead contenting themselves with lifestyles and desires that don't make them have to reach too far outside a limited comfort zone. They may view "getting by on a little" as humble or even virtuous and may seek to keep their "world small." This can mean either having very few contacts, sticking to a modest career or lifestyle, or simply keeping their interests and curiosity within a limited horizon. For example, they may dream about being wealthy and might read and study books on finance, but they may not actually take any concrete steps offered in the sources they explore. Or, if they do take these steps, they may do so in a way that is unconsciously self-sabotaging so they don't have to be changed too much by their circumstance.

Self-Preservation Nines are stubbornly entrenched in their habits and

routines, so they put a great deal of energy into making sure too much isn't demanded from them. Despite a reputation for being self-effacing and low-key, when certain boundaries are infringed on or demands placed on them, they can react with intense aggression.

Young Self-Preservation Nines are prone to having a difficult time in knowing what path or direction they want to take through adulthood, and they will delay choosing something definite for a great deal of time. They can be late bloomers in all areas of life, taking a long time to complete their studies or acquire certain skills. Following a path laid out to them by others, or sticking with an unrewarding job while making sure to look busy, are strategies of putting on a performance to parents and loved ones, appearing to be proactively reaching for a goal without taking any real steps. The struggle here is not that Self-Preservation Nines don't have interests or talents, but they often easily give up on themselves.

Ironically, Self-Preservation Nines have some of the greatest potential for endurance of all the Enneagram Types, so once they have an aim they can get their energy behind, they typically achieve that aim and are not easily dissuaded nor taken off track. The difficulty comes in really pulling their energy out of distractions and into something that will enliven and challenge them.

Self-Preservation Nines grow when they are able to get outside their comfort zone and access new inner and outer horizons. Being outside the bounds of the familiar can encourage Self-Preservation Nines to connect with and integrate more of themselves, which can help them find self-value.

Sexual Nines

Sexual Nines are looking to experience Essential Harmony through chemistry and sexual relationships, and their attraction style tends to be more focused on inviting attraction rather than outright pursuit. Sexual Nines have a flirtatious style that balances an edginess with reassuring sweetness. They tend to be charming, sultry, and disarming. Sexual Nines often have a focused intensity not often associated with Type Nine, which can lend to having a bit of flair or dramatic quality that can be mistaken for Type Four. The imaginative quality of this type can lend itself to a great deal of creativity or idealism, but they can suffer from a lack of grounding.

Sexual Nines know how to temper the aggressive edges of the Sexual

Drive with attunement more skillfully than other Sexual Types. Their attraction displays can be rooted in a wide variety of talents, but the common theme is getting under people's defenses in a way that's unassuming and non-threatening. The good-natured quality of Nine supports people in feeling relaxed and comfortable in letting their guard down.

Despite usually being attractive, however, Sexual Nines can struggle with feeling overlooked, unseen, or unwanted. Sexual Nines are typically confident in their physical appearance, but they suffer when they feel elements of their personality are unacceptable or uninteresting, or when they simply can't "find themselves." They can feel they disappear beneath their sexual display from a fear that they aren't wanted unless they're attractive.

People of this type will put pressure on themselves to be alluring while at the very same time become resentful toward their object of desire for feeling they had to compromise their own autonomy or self-respect in order to remain attractive. This can lead them to spacing out—hiding something of themselves from their partner so they can't fully "give themselves away"—, mysteriously breaking off the relationship because they've felt they couldn't really be themselves, or drifting from one relationship to another.

When they consummate a romantic partnership, autonomy issues can come into play, and these can be expressed in a few ways. As an expression of Sloth, Sexual Nines may settle for a partner who may not value them or support their growth. Unconsciously, the Nine might feel the relationship they're in is "good enough," leading to them remaining in stagnant, unhealthy situations for years. It may not fulfill the basic needs of a healthy, positive relationship, but it may fulfill the ego strategy of self-forgetting and fragmentation.

Another example of unresolved autonomy conflicts is via triangulation, whereby a Sexual Nine won't fully commit or fully show up in a relationship because they feel attraction for a third person. They can view different people as bringing out different aspects of themselves, so they can keep things vague by not making a clear choice between potential partners. They can drift from relationship to relationship, as if trying to build a sense of self through merging with various partners or looking for an imagined figure who will really see them, whose contact will awaken them.

When a Sexual Nine is very unhealthy, they may have a manipulative side, using their desirability and sexuality to get by in life at the expense of really

developing themselves. This can further create a dynamic where the Sexual Nine takes advantage of the care and generosity of partners while pursuing some other kind of personal or sexual agenda with others. Their sexuality can be dissociated, “leaking” inappropriately, and they can give themselves to partners who don’t value and respect them. They may allow themselves to be used as “arm candy” or as someone else’s sexual accessory rather than treated as a full human being with emotional needs and a complex inner life. Feeling demeaned, they may find ways to passive-aggressively exploit their abuser in turn, creating a deeply toxic, mutually-parasitic relationship.

When Sexual Nines learn to accept themselves for who they are beyond their ability to attract, they can find a deeper and more rewarding attraction to their own inner life.

Social Nines

Social Nines are seeking to experience Essential Harmony through their relationships and their contributions to others. Social Nines tend to be the most outgoing, friendly, and charismatic Nines. They often have an idealistic streak, and despite their easy-going demeanor, they’re often quite effective at getting things done, especially when it comes to doing things on behalf of other people. Social Nines tend to be actively involved with other people, and despite their modesty, they often make a big impact.

Despite their struggles to find their own voice, Social Nines often end up in positions of leadership, and many political leaders have been Social Nines. This is a result of having a natural sensitivity, deep empathy, social charm, sharp minds, and an understated persistence in moving toward their vision of a better world. People of this type are extremely devoted to loved ones and causes they believe in, which can sometimes lead them to see themselves as Twos or idealistic Sevens. They can easily fall into a kind of caretaker or “therapist” role with others. Deeply supportive and self-effacing, Social Nines can feel taken for granted since they care for friends and loved ones and don’t ask much in return.

For Social Nines, autonomy conflicts can take shape as a tension between how much they give themselves over to relationships versus how much they keep for themselves. This can play out in Nines as compartmentalizing different aspects of themselves that get expressed in different relationships. They can be outwardly the most malleable Nine, while covertly keeping others at arm’s length.

Different relationships can call for a different “me,” so one relationship may call for an intimate and loving persona; in another, there’s a need to be funny and playful; in others, they must be strong. These different shades of self-expression aren’t the same thing as being inauthentic, nor is it as if the Social Nine is a markedly different person in each relationship. But it means that the Social Nine stays dispersed and divided, both connected to and outside of relationships at the same time. They allow much of their personal self-expression to be determined more by the perceived needs of the relationship than from fully showing up as their whole self.

Sloth can manifest in Social Nine as preemptive self-rejection of their own gifts. They can hide their capacities, talents, and individuality in order to avoid too much self-exposure. This is a defensive strategy to prevent being too much at the mercy of other people’s needs and demands or, in case they experience rejection or critique, it’s a means to not feel too impacted. It’s as if to say, “you didn’t get all of me.” For this reason, Social Nines may unconsciously choose romantic partners who don’t really see them for who they are or who only mirror certain desired qualities back to them.

A conflict can emerge for people of this type in both wanting attention and recognition while also feeling that being too singled out is narcissistic or threatens the respect and connections they have with others. They can struggle with finding their own “voice” and making sure that voice is meaningfully heard and a part of the group or relationship to which they belong. There is a fear that to individuate means to threaten attachments and that their “note” in the harmony will be dissonant. This can create a great deal of tension and inner resistance, leading to resentment, and in some cases, passive aggressive behaviors and occasional eruptions of anger.

The checked-out Social Nine may then rationalize they’re looking for a better relationship or better social conditions to more fully express themselves, but this fantasy is often a way to simply delay showing up in the present. Likewise, the flipside is that they may settle with certain friends and relationships that don’t have their best interests at heart or who encourage them to remain in limited identities. When really imbalanced, this type is prone to wasting their time and talents in the hopes that their positive attributes will be acknowledged and accepted by loved ones in accord with their own expectations of how they should be seen.

When Social Nines can more deeply connect with all parts of themselves,

their experience of their own inner wholeness is both more satisfying than any outer relationship could be, and they effortlessly draw others to them.

One

In **Type One,** the Essential Quality of Integrity collapses into the Passion of Anger. The drive to experience the aligned, sacred quality of the present leads to frustration and judgment. Type One critiques their own instinctual needs and resources as a way of controlling ego-boundaries, thereby feeling separate from the objects of their critique.

Self-Preservation Ones

Self-Preservation Ones seek to experience Essential Integrity through their lifestyle and well-being, and they put a great deal of energy into determining the best way to live in accordance with their values. For this type, living with integrity means making sure the choices they make correspond to their principles. Every area of life is considered and scrutinized: the right diet, work, hygiene, and even how the day is structured and how time is spent, because creating coherence between their personal values and how they are expressed in micro and macro details help the Self-Preservation One find clarity, orientation, and purpose.

Self-Preservation Ones are deeply considerate of aspects of their lives that most people take for granted. They may, for example, be inclined to put in the extra time and research to avoid purchasing personal products that were tested on animals and find those that are ethically sourced, and they may go several steps further to make sure that reforms and improvements are applied to areas where standards or integrity seems to be lacking. For this reason, many Self-Preservation Ones take an interest in politics, law, and other systems that regulate the flow of resources and sustainability, seeking the maximum fairness and justice. It’s also common for Self-Preservation Ones to have a deeply curious side that lends itself to thorough investigations or philosophical inquiry that may be expressed as a kind of reveling in awe of the patterns and intelligence they find in natural systems, like the environment or astronomy.

Many Self-Preservation Ones can exhibit a great deal of anxiety around lifestyle choices. Their home, for example, is often the object of emotional fuss. Contrary to stereotypes, it’s not always the case that Self-Preservation Ones’ living spaces are perfectly tidied and ordered, but there is almost always some clear intentionality. It might be aesthetically “just right,” it

might represent an ideal environment for caring for a family, or it might be an expression of a particular kind of lifestyle.

Self-Preservation Ones are also typically quite frugal and have strong boundaries around money and can be surprisingly intense about territory and exerting control over their autonomy. They can emphasize correct procedures and correct habits, in themselves and in others. For distressed Self-Preservation Ones, there is little room for disruptions or flexibility outside narrow parameters. Therefore, punitive self-control can be met with "leaks" whereby the One tries to release some of the pressure built up around their harsh inner critic, such as being extremely choosy around their diet and then binging on sugar after a lengthy period of "good behavior."

This type has an especially strong sense of how the mundane details of life are connected to a feeling of something sacred, divine, or at least purposeful, and thus, like all Type Ones, there is often an underlying feeling of grief in regards to the world. Unlike Social and Sexual Ones, in trying to live according to "the right way", Self-Preservation Ones may suffer from painting themselves into a corner, of living overly limited lives lacking experimentation and spontaneity. As they grow older, if they haven't been doing their inner work, they may have added layers of heartbreak over how the living of their life has failed to match the sense of importance of the values they hold dear due to an overly restricted sense of how those values are best honored.

In attempting to avoid feelings of being flawed, the imbalanced Self-Preservation One will feel a need to justify the correctness of their lifestyle, leading to some rather bizarre rationalizations for the way they live and how others ought to be, especially when physical and emotional needs arise that don't fit cleanly within their ideals. Hypochondria, fears of contaminated food, and excessive cleanliness can be warning signs that the Self-Preservation One is under stress and trying to maintain ever-strong ego-boundaries by stamping out impurities. As they psychologically disintegrate, they may attempt to exert even greater control over their environment, which may mean angrily rejecting and defending against people who threaten their sense of order and control.

When Self-Preservation Ones relax into the chaos of living in an animal body, they gain clarity about how they can help make life a little easier for themselves and others, and they can learn to channel their drive into making

the world a kinder place, not just a more orderly one.

Sexual Ones

Sexual Ones seek to experience Essential Integrity in their sexual relationships and attraction displays. The idealism of Type One manifests here most acutely as attempting to be the best kind of romantic partner, to have the best partner, and to have an untouchable kind of chemistry. They're not so much interested in appearances, though they certainly give it attention; instead, they aim to exemplify traits that make them exceptional and therefore desirable. In turn, they look for a partner who shares these qualities, the kind of partner with whom they can have the "right" kind of relationship.

In contrast to the stereotype of the straight-laced One, Sexual Ones often have hobbies, interests, and careers that may seem out of bounds for a type that is typically perfectionistic. These interests can often seem, on the surface, unrelated to attraction, but their "hook" is that they're usually fascinating, adventurous, or creative, and performed to a high enough standard of excellence that it stands out. By seeming to be rooted in an ideal other than attraction, their attraction-displays also serve the additional purpose of giving the Sexual One's ego "plausible deniability" that these activities are sought for a higher purpose than just procuring sexual attraction.

Sexual Ones are usually very sexually free and expressive, yet they may judge the sexual dynamic for not being reflective enough of certain values or not being up to par as lovers. Autonomy plays a central role in the Type One personality, so the judgment that they direct at themselves, at lovers, and the relationship as a whole unconsciously functions to reinforce separateness. If the partner is too X, Y, or Z to infuse themselves with, or the Sexual One judges themselves to be unworthy or not good enough for their partner, this may present emotional difficulties. But overall, judgment serves to keep the One feeling sovereign and clear of the corrupting, messy elements in reality.

Sexual Ones often have an ideal kind of partner in mind, but their bodies may betray an attraction to people that don't accord with their ideals. They may seek out partners who hit every box on their checklist but are poor lovers, or vice-versa. This can pit a Sexual One against themself in a clash between standards and reality, and there may be an unconscious dynamic of being turned on by their own frustration toward their partner. Sexual Ones are often attracted to partners who offer some kind of escape from the tight reins of their inner judgment or tempt some kind of transgression, and they may

mistakenly read edginess into a partner. Having a rebellious partner gives their superego an excuse to indulge in seductions that may not seem appropriate to their standards, yet they may then judge their partner for being the transgressor.

Sexual Ones can have an infatuation for the ideal. They may unconsciously create conditions where they either keep a relationship with a potential partner from being consummated or they become obsessed with unobtainable lovers, believing that this person is “perfect” for them. Sexual Ones may become attracted to the impossibility of being with the other person. When they actually have a relationship, they may shift most of their energy toward their attraction display and away from their partner, leaving the partner feeling ignored. Not trusting in attraction, the Sexual One will continuously invest energy into what they believe makes them enticing, sometimes at the expense of their actual relationship. All of this functions to preserve a false sense of autonomy for the Sexual One when they don’t trust in attraction or their body.

Underneath it all, Sexual Ones typically hold an unobtainable romantic ideal of total sexual union with another, but it is a standard so high that no human being can meet them there. This, ultimately, is a means of unconsciously preserving the One’s autonomy and keeping their frustration going. For the Sexual One, to really embrace another person on these deeply intimate levels risks contaminating a core sense of the sacred, which, itself, betrays a distrust of the integrity of their inner sense of the sacred.

Unbalanced Sexual Ones can become deeply neurotic around fidelity and extremely jealous of their partner’s sexual history and past relationships. To protect themselves from fears of rejection and undesirability, Sexual Ones may strive to be such a perfect catch that they will either be unrejectable or have reasons to reject their partner before they themselves are rejected. They may alternate between voracious sexual obsession and sexual repression. In partnerships, Sexual Ones can become ruthlessly critical and controlling of their partners, as if getting a thrill from turning partners into improvement projects.

Sexual Ones can learn to relax when they recognize that they can’t control attraction. This can allow them to both not judge themselves for who or what they find attractive and also let themselves off the hook for not behaving to their own ideals.

Social Ones

Social Ones are looking to experience Essential Integrity in relationships, causes, and vocation. Social Ones tend to have a great deal of awareness about what's going on in the world at large. They want to understand their place in it and how they can meaningfully contribute to its betterment. The Social Drives' desire to contribute to others is especially strong when paired with the Type One's sense of responsibility and obligation. People of this type tend to be reformers, social crusaders, and standard bearers. They have a sense of mission and purpose and wish to set an example of how to live from integrity.

Social Ones are often talented and creative, with a tendency toward intellectual interests. People of this type experience an enormous sense of responsibility and care for others, with a desire to reform their social sphere according to their standards. They can be the most effusive and warm flavor of One. Their sensitivity to context makes Social Ones naturally adept at seeing both the potential in others as well as where others fail to live up to it. This often has them gravitate toward mentoring, teaching, guidance, coaching, or leadership positions where they can foster the growth of individuals. Many of the most influential social reformers and revolutionaries have been Social Ones who've been able to harness the power of the Social Instinctual energies toward building a better world and inspiring powerful change.

In the Social One, autonomy conflicts come into play as a desire to become attached to a particular social set while finding that group to be not quite up to their ideals. Thus, the relationships and connections they seek to foster are in need of improvement. This keeps the Social One both engaged and oriented toward particular dynamics and people, yet on the outside. By being critical of them, they remain autonomous and separate. Underneath their judgments is often a deep compassion and empathy, but in their striving to uphold their principles, they may inadvertently harden their hearts.

Although their impulse to reform is well-meaning, as their ideals become more rigid and unrealistic, their judgments become more intense. Unconsciously, the imbalanced Social One is perpetually striving for moral superiority, which comes into conflict with the desire for connection and the Social Instinct's awareness of others' states. Social Ones can play out chronic frustration and judgment of loved ones and groups as a way to remain both

separate from them and attached through a negative affect. This can narrow their focus to people or topics that are outside their control which unconsciously act as “blinders” to keep their self-expression and self-exploration, and thus their ego-boundaries, limited and their deeper self unexplored. To keep up the identity, no matter how others actually are, the entranced Social One will have to find fault and come from a position of judgment and condemnation.

The pathological Social One can become a zealot for their visions of how society should be, taking on an air of purifying the social climate. They can become wedded to principles that have little bearing on reality, and they will insist others abide by them. Many well-intentioned Social Ones can come to support views that are idealistically attractive, yet in practice may have toxic consequences. An identification with feeling right can prevent them from being willing to see how their ideals may not work out as imagined. Additionally, when imbalanced, they can become obsessed with retribution and punishment, seeking harsh consequences for offenders of a desired social order or against those seen as oppressors, criminals, or tyrants, leading them to cross ethical lines they would never have imagined they’d cross.

Social Ones can learn to recognize that their frustration and impulse to judge stem from their deep care. Being in touch with that sense of care can help the Social One to recognize their own distressed state with impartial acceptance so as to relax into the felt sense of belonging and connection.

Two

In **Type Two,** the Essential Quality of Love, the intimate, interconnectedness of the present collapses into the Passion of Pride, a lack of self-acceptance and an inflation of positive motivations. Therefore, Type Twos deny the extent of their neediness for fear of having selfish motivations and project their own neediness onto others. This sets up a dynamic of caring for others while relying on them to meet the Two’s needs as a sign of reciprocity for the Two’s support.

Self-Preservation Two

Self-Preservation Twos are looking to experience the Essential Quality of love through attending to the well-being, comfort, and health of others. Self-Preservation Twos are warm, caring, and protective, but they have a practical side and a willingness to “roll up their sleeves” in order to get to work for the benefit of others. The energy of Type Two paired with the Self-Preservation

Drive lends itself to putting others first and diligently striving for the benefit of everyone. They are classic providers and have a strong sense of obligation and responsibility that can appear Six-like.

Because of the Self-Preservation emphasis on the body and practical results, these Twos are warm but don't often have the gregariousness of other Twos. Especially if they have a low Social Drive, the way they show their love and support may not often be as "personal" or as "face to face" as Twos dominant in Social or Sexual. Their style of support tends to be practical, like financial support, some sort of skill in healing, or caretaking. It's especially common for male Self-Preservation Twos to take on the role of material provider for family, clients, or employees. Their dedication and drive can make for an incredible capacity for selflessness and giving care, especially in times of crisis or when people can feel there's no one else to turn to. Yet this often means Self-Preservation Twos neglect their own self-care and run themselves ragged for other people with the unconscious expectation that others will be there in their own time of need.

Self-Preservation Twos feel compelled to put energy toward others' benefit, but they also need plenty of downtime. When psychologically healthy, they rest, but may find difficulty in actually relaxing under the judgment of their own superego. Time and energy not focusing on the benefit of others can create anxiety. They may withdraw or self-indulge in food or idle time to compensate for the care they feel they're not getting. This gives the appearance of self-care without the actual care.

In some cases, Self-Preservation Twos have been so caught up in performing a function for others or in occupying a caretaking role that they may not know how to relate to others without having something to offer. Despite all their helping, they may not have formed a bond on the personal levels they thought or wanted because it had all been contingent around a dynamic of offering support. This situation compounds the feeling of being uncared for, which their superego takes as a sign they're not doing enough. The Pride of Self-Preservation Two often means they take on a persona of having things together, of having a kind of expertise or skill that reflects on them as being the indispensable go-to person for certain needs. In extreme cases, this can lead to the Self-Preservation Two essentially performing roles and tasks they're not qualified for simply for the sake of being needed by others. A major danger faced by this type is squandering their natural gifts

and talents in their efforts to give others attention and support.

A pattern can emerge in which Self-Preservation Twos can be overly-willing to sacrifice their personal comfort and well-being in the service of others. They can use their own exhaustion as a kind of proof to themselves that they're not acting out of self-interest. Self-Preservation Twos are especially prone to somatizing emotions and may unconsciously use physical illness as a way of eliciting care and attention that they feel they can't ask for directly.

Self-care and caring for others come to be mutually exclusive in the mind of the Self-Preservation Two. Over time, a lack of adequate self-care paired with a Two's difficulty in directly asking for what they need can create a pattern of resentment and entitlement. They jump into situations to provide support to others in the hopes of being cared for in return, but those who benefit from the support can become habituated to it without understanding the Two's expectations for reciprocation or the amount of energy the Two is spending. Twos can then feel that their boundaries have been impinged on, occasionally culminating in eruptions of devastating anger.

Acknowledging and accepting their own needs with the same quality of mercy they so generously direct to other people can help Self-Preservation Twos cultivate their own well-being and personal gifts. To be truly loving, Twos need to learn to regard their own vulnerable organism with love and acceptance. This presence with themselves begins to expand their own sense of what love is and means, allowing them to be more abundantly available to themselves and others.

Sexual Two

Sexual Twos long to find the Essential Quality of Love through their romantic relationships and attractions. Sexual Twos often have a coquettish persona, and they typically know how to turn up the intrigue and sexual tension while still retaining a "good" image. They tend to have vivacious personalities and a provocative sense of humor, with a sharp intuition about what others will find desirable. Many have talents that lend themselves to performing arts like music or theater, where they can display themselves in a big way. They tend to offer guidance to others in romance, sexuality, and beauty, so it is common to find Sexual Twos working as relationship coaches, sex therpaists, perfomers, or helping people improve their desirability.

Sexual Twos understand that it's attractive when someone is attracted to

you, so they are typically very forward and flirty toward the object of their desire. They often lavish them with attention, as if to suggest that they're so alluring that the Two just can't help their powerful infatuation. There's often a sense Sexual Twos convey to potential partners that being together is simply inevitable. More than any other type, Sexual Twos tend to instigate and feed off explicitly sexual energy yet are charming enough to diffuse tension before it becomes too uncomfortable.

Sexual Twos often struggle with craving nearly constant attention from the object of their desire and have learned how to be attention-grabbing in order to keep it. This betrays an often deep-seated insecurity around their own genuine attractiveness and about their ability to maintain that attraction over a period of time. They might be physically beautiful but have severe insecurities that their personality is repellant, or they might simply worry that they themselves can't keep attraction and passion intense enough, whether or not this is a real concern of their partner.

When attracted to someone, Sexual Twos may try to force a relationship in a variety of ways. They often initiate a great deal of physical contact and may study the habits of their desired partner, "coincidentally" showing up at favorite hangout spots, finding excuses to call or show up to their home, etc. They may even arrange "accidents," like locking themselves out of their apartment in a snowstorm, which forces them and their object of infatuation together.

Even relatively balanced Sexual Twos have a difficult time not being in a relationship, so infatuation based on very little is a frequent occurrence. They may even talk themselves into being attracted to certain people in order to force the chemistry. They are prone to lacking in trust that they'll be attractive by simply being themselves, and so to overcompensate, they can go to great lengths to become literally all things for their partner—lover, friend, coach, parent, and business partner. The Sexual Drive combined with the Pride of Two often manifests as over-doing efforts to attract, allure, and occupy their partner's attention while often not being real with themselves about the true state of their own attraction. They may have so much emotional reactivity around losing their partner's interest that they may be unaware if they themselves have lost attraction to their partner instead.

Sexual Twos who are imbalanced may throw themselves at any potential partner who reciprocates, or, conversely, at those whose attraction is most

difficult to earn. This can lend itself to the Sexual Two choosing partners who aren't up to their intellectual and emotional level, who take them for granted, or who reinforce a negative psychological status quo. Preoccupation with people who are simply not interested in them is also a common pattern for Sexual Twos, in that their ego may take the challenge of earning a disinterested person's attraction as proof of their desirability. Serial monogamy and sex addiction are common for struggling Sexual Twos.

When insecurity around desirability sets in, the Sexual Two can become invasive, both in terms of trying to receive sex and attention as reassurance, as well as acting out intense possessiveness, jealousy, and control. The self-rejection of the unhealthy Two personality can lead to undergoing various kinds of cosmetic modification to be more physically appealing. This can become exaggerated and caricaturish in deeply unhealthy levels, as the Two will further reject their natural appearance and try to eliminate any vestiges of their true look. Alternatively, if their insecurity is about facets of their personality, they may try to adapt the preferences and tastes of their partner.

When unbalanced, Sexual Twos can engage in exaggerated displays of love, attraction, devotion, and simply assume that they are the best possible partner for their object of desire. Obsession with someone as a "soulmate" may consume them, but they may lack discrimination, believing that nearly anyone could "the one". When they've set their sights on someone, they can excuse their own intrusive behavior by rationalizing that their object of desire will come around eventually. They may begin to feel entitled to their partner's attention and act out intense possessiveness, extending into control over the entirety of the partner's social and family life. They can feel consumed by jealousy at the slightest indication that their partner is asserting an independent will.

Sexual Twos can learn to relax into love by recognizing that their intense craving for others is mixed with neediness stemming from ways that they've self-abandoned. Investing some of that outward energy back into their own presence, their fears around undesirability and being overlooked can be quelled. This self-investment and self-attraction can become a source of authentic self-love and self-acceptance.

Social Two

Social Twos seek to experience Essential Love in their relationships, vocation, and their sense of belonging. Social Twos are typically deeply

involved with people and have a great deal of energy for relationships. People of this type combination are typically skillful in creating and fostering close connections with charm, humor, and eccentricity. Because of this, they have wide social networks, typically serving as a central axis within their milieu. Social Twos tend to have influential and persuasive personalities, and yet are adaptable enough to be able to attune to a variety of different kinds of people to meet them on their level.

Many Social Twos are teachers, mentors, and guides who are willing to give time and energy to people that others have deemed broken, unlovable, or unreachable. Most Social Twos don't want to be the leader or figurehead of organizations or groups because it often prevents them from having one-on-one time with others, and such a position may act as a boundary that gets in the way of intimate relating. While they may not want to be the leader, they often gravitate toward positions of influence that allow them to be ongoingly involved with others and ensure their sense of belonging and social value.

Social Twos have deep fears of exclusion, both in interpersonal relationships and in their social context. Therefore, they may acquire specialized relational skills in order to have something to offer to those who make the effort to connect with them. They are also likely to insert themselves into other people's relationships and affairs as necessary connective tissue and into conflicts as mediators.

Pride can make it hard for Social Twos to see the extent of their social positioning and interpersonal meddling. Because of the Social Two's emphasis on positive intentions and loving feelings, they may fail to see themselves as socially ambitious. Seeing how self-centered their actions and behaviors are may be threatening to both the Social Drive and the Two's self-image. Yet this very lack of acknowledgment is often why people sometimes pull away, keep distance, or end relationships with them. Others can often feel that there is a certain level of honesty and vulnerability that is simply not possible with entranced Social Twos.

Further complicating the matter is that, in not wanting to expose the elements of themselves that the superego deems selfish or unlovable, a Social Two will be unreceptive to genuine help and support. The hierarchy-making element of the Social Drive can express itself here as creating an unconscious dynamic of positioning oneself "above" others, as one who bestows support while others must always be on the receiving end. Others may feel that the

Social Two will not allow them to be on equal footing, making the real connection and intimacy Social Twos crave impossible. To this end, they may collect “lost cause” types, developing a self-image of the “hero” and gaining the dependency of those who simply can’t do without them. Neurotic Social Twos have an extremely difficult time being alone or not being involved in other people’s aims and affairs. Pathological Twos foster severe dependencies, surround themselves with unhinged people, and even stifle other people’s development and growth or sabotage other people’s relationships in order to maintain preeminence.

Social Twos can find the connection they crave by first connecting with and accepting the full range of their needs, motivations, and behaviors. The healthier a Two is, the less need there is to appear a certain way, for others or themselves. The Social Two that is present is first of all connecting with and accepting of themselves. They’ll never succeed in finding the love and care they desire until they have found it for themselves.

Three

In **Type Three,** the Essential Quality of Value, the precious, actualized quality of the present moment collapses into the Passion of Vanity, self-deception and the over-valuation of the ego. Therefore, Type Threes seek to craft a persona that will have the greatest ability to obtain the most desirable instinctual resources.

Self-Preservation Three

Self-Preservation Threes strive to experience Essential Value in their accomplishments, lifestyle, and careers. They tend to emphasize efficiency, tangible results, and mastery of specific skills more than Sexual and Social Threes. Self-Preservation Threes are typically very driven and can be quite competitive, although contrary to some stereotypes not every Self-Preservation Three is wealthy and materially accomplished, as their values may lie elsewhere. A Self-Preservation Three may opt for a humble lifestyle, yet, they may be the most experienced healer in their community or a Yoga teacher with the most training and credentials to show for it. What is commonly shared between people of this type is the attitude of efficiency and pragmatism in service of providing a secure material foundation for themselves and loved ones with an emphasis on practical achievements and tangible results.

Many Self-Preservation Threes gravitate toward professions focused on

optimizing health or achieving excellence through the body, like in personal training, athletics, or in healing arts. Some are serial entrepreneurs starting multiple business projects, while others strive for material accomplishments. Whatever their path, there's a marked enjoyment in making concrete changes and achieving practical results. Self-Preservation Threes tend to be less flashy than their Sexual and Social counterparts and don't emphasize personal charm nearly as much as disciplined work and the fruits of that work, though they still want to look good in achieving their goals.

As values and capacities change over the course of a lifetime, however, Self-Preservation Threes can struggle with finding a path forward in life that results from their authentic values rather than something they're good at. They may find themselves running off an "inner program" that they adopted at an extremely young age and therefore find themselves struggling to feel relevant when outer circumstances and cultural views of value change. Likewise, they may avoid experimenting or trying out things that they think they won't be naturally good at, limiting their options and overall approach to life early on. Their efficiency and achievement can lend itself to a kind of momentum toward goals that can sweep them up without their heart really being in it. They may find themselves following a path that is not aligned with their deeper values and have a hard time finding a path in life that isn't based on their forward-moving energy.

Self-Preservation Threes are prone to workaholism, running themselves into exhaustion and achieving without awareness or concern of the larger context or impact on others. Their intense focus can create interpersonal challenges when loved ones fail to appreciate their work and drive, leading to emotional isolation. Even though Self-Preservation is their Dominant Instinct, people of this type can over-do exercise, physical performance, and work at severe cost to their overall health. These activities can become another means of achievement, divorced from their original aim of enhancing the body's well-being.

Under intense distress, Self-Preservation Threes will court any potential source of accomplishment, becoming indiscriminate and cutting whatever corners necessary to pursue their goals. Inwardly, they may adopt the signs of the lifestyle ascribed by their family and culture: having the "right" home, family, status, etc. In their intense competitiveness, they can become the archetypal "snake-oil salesperson," willing to push that which is empty or

harmful if it puts them ahead and overlooking negative consequences. It's not that they're literally selling something, but they may be trying to project an image or accomplish something based on a quick result. Because Self-Preservation is the most reserved of the Instinctual Drives, imbalance Self-Preservation Threes can more successfully compartmentalize toxic habits or other aspects of their lives from their loved ones. They may indulge in addictions, for example, that aren't known to their intimates, all while putting on an outward show of the steps they're making toward bettering their health.

When pathological, Self-Preservation Threes feel that their basic survival and personal value is threatened, they may put on a lavish display of their wealth or accomplishments, and they can resort to ruthless competition, seriously undermining or sabotaging others, or Self-Preservation Threes grow when they can actually recognize and internalize their sense of well-being, when they can consciously value themselves where they're at, in the present, rather than looking exclusively toward outcomes.

Sexual Three

Sexual Threes seek to experience Essential Value through their desirability and the magnetism of their attraction displays. Sexual Threes want to be the most magnetic person in the room. They feed off of generating intrigue, mystique, and even controversy, and they aren't much concerned with being liked or pursuing practical achievements. Competition in Sexual Threes revolves around being the most attractive and having the most captivating sexual display, and they're most likely to have cultivated a striking personal flavor meant to stand apart from others. People of this type are not interested in generic beauty, so some Sexual Threes, especially performers, play with attractive yet experimental personas or go for an overtly sexy image.

Sexual Threes may combine seemingly disparate elements into their sexual display, like being a devoted artist with a fit, muscular body. Competition and ambition can also play out as making it big in fields where they can signal their sexual value, such as modeling or performing. They usually pair up an exaggerated display of physical capacity with mental or creative capacity. Their creative output is generally more unique, though not necessarily more personal, than other types of Threes, and while Sexual Threes who are creatively inclined may have prodigious output, they may emphasize the impact of their work and the energy behind it over the content itself.

"Failure" is extremely painful for Threes as a whole, but for Sexual Threes,

failure is defined as a failure to attract, incite interest, or to keep the focus of their romantic partner. Sexual Threes will “pull out all the stops” to win a specific partner and will often adapt their personal style, preferences, and image into what they believe is most desirable. As a result, they often struggle to allow their partner to discover who they are beneath the display. When unbalanced and fearful, this can lead to Sexual Threes rejecting partners when an intimate bond forms, disappearing behind their sexual “performance,” or conversely, becoming possessive and controlling, suspecting sexual rivalry at every turn. Entranced Sexual Threes can isolate their partner from friends and other people or turn run-of-the-mill social engagements into “battles” of fending off rivals and projecting their energy all over the place.

Unhealthy Sexual Threes can view themselves and their partners as “prizes” in that having partners who are attractive and desirable becomes a statement on their own desirability. Therefore, imbalanced Sexual Threes may enter into relationships that support their narcissistic self-image or relationships that are toxic, wherein the partner’s lack of appreciation of the Three beyond their sexual display reinforces a further division between their perona and their authentic self. Cosmetic surgery, eating disorders, and other intense measures used to preserve their physical beauty are common.

Sexual Threes find balance when they’re able to be present to who they are beyond their sexual display. Generally, Sexual Threes are already attractive people, and it’s their need to amplify it that turns people off. When a Sexual Three can simply accept and value themselves, they become enriched and others are more drawn to them.

Social Three

Social Threes look to experience Essential Value in their relationships and vocation, particularly with the people with whom they experience belonging. Many Social Threes are highly accomplished and talented, but much of their drive stems from wanting to inspire others through their example. They are sensitive to people’s potential and are moved when others fulfill their aspirations. It’s important for Social Threes to feel they are seen as exemplars of whatever may be valuable within their social context, and they especially want to be seen as special to loved ones on a personal level. Social Threes don’t wish to conform to their social milieu so much as they wish to be a force within it, the one who sets new standards and raises the bar higher for

the culture they're in.

Threes with a dominant Social Instinct tend to be extremely charming and charismatic, and they devote real energy to cultivating personal qualities they believe make them more interesting and gain them greater acceptance. They are typically attuned to what people think of them and put a lot of energy toward maintaining a good reputation and presenting themselves in a favorable light. Awake Social Threes combine their goal orientation with personal warmth, charm, and connection to help people bring out their best. Often, Social Threes find themselves in positions where they can guide others into their potential, lending to an orientation toward service, especially as this type matures.

People of this type are typically skillful at accomplishing their aims and goals, using their charisma and personal connections to move ahead and adapt to expectations and conditions. They can be so skillful at progressing toward their aims that they may catch themselves pursuing a path that they didn't have that much interest in. This can be a very difficult position for Social Threes, because they may feel valued, accepted, and skillful at their project or profession without feeling much inner resonance with it. For them to step away and begin something that feels more personal and fulfilling in absence of ongoing positive feedback can be a great challenge but a personally rewarding journey.

Often, Social Threes get caught playing many different roles for many different people and are unable to inwardly locate themselves apart from the roles they're called to play. When a different persona is called for, Social Threes often become the exemplar of it. Depending on the context, they may become the perfect parent, the wise friend, or the charming boss, weaving many different faces into a "complete package"—and yet, they may not feel a heartfelt investment in many, if any, of the roles roles they've set themselves up to play, leading to profound inner and outer split.

Especially in the modern digital world, many Social Threes fall into the trap of blurring their private life with their professional persona, living as if they have to always be "on" in promoting themselves like a personal brand. Private experiences may be undertaken with a public audience in mind, which can drive intimacy from relationships. The need to be seen as desirable and special can lead to Social Threes wanting to position themselves in socially exclusive circles, presenting an aloofness which may run up against

their desire for personal connection. Seeking to be elite and special among the “beautiful people” can undermine interpersonal relationships, leaving Social Threes feeling alone and insecure despite whatever prestige they’ve acquired.

The ambitiousness of the Three personality can turn the desire for belonging into a motivation to constantly expand their influence, and they may begin to view others as personal challenges of whom they can win over and how quickly. Social climbing and vying for status, recognition, and exclusivity can replace any real connection with themselves and they can begin to act in ways that are incongruent with their heart’s authentic wishes in order to get ahead socially. Unhealthy Social Threes can become wholly identified with their persona, such that their motivations and aims become determined by the values being reflected to them by their social environment. The way they relate to others can become almost entirely performative and transactional.

When a Social Three learns to be self-accepting and curious about who they are apart from the images they adopt, they learn to value themselves as unique characters with endearing quirks. When they can be present with their own heart, they can learn that others love them in ways that have escaped the bounds of their self-concept and begin to trust in their own value, talents, and relationships.

Four

In **Type Four**, the Essential Quality of Depth, the mysterious, bottomless quality of the present, collapses into Envy, chronic disappointment and a reaction to the inadequacy of the personality. Fours seek instinctual resources which they hope can meet their longing for depth while reacting to the inability of resources to provide the Depth they seek.

Self-Preservation Fours

Self-Preservation Fours strive to experience Essential Depth through their lifestyle, creativity, and self-expression. Self-Preservation Fours are usually very creative, with a highly developed craft like painting, music making, or design that they can spend hours absorbed in. They usually require periodic bouts of solitude to be immersed in their creative projects, but they struggle with finding a lifestyle that is congruent with their needs and inner experience.

The Self-Preservation Instinct results in a highly sensual and tactile Type Four. They're especially sensitive to matters of aesthetics and ambiance, and their preferences of environment and home often have more to do with emotional resonance than comfort. Textures, colors, smells, and lighting are all very specific and important and can take on an emotionally saturated mystique.

Self-Preservation Fours are looking for their home, work, and overall lifestyle to be as close an expression of and congruent with their subjective experiences as possible. Their lifestyle and environment should be a container for their self-discovery, aesthetically evocative of what draws them inward while being sheltered from outside intrusion. Typically, their home, office, or place of practice will be highly personalized. Some people of this type love to collect unique objects, often antiques or works of art, while others have a minimalistic austerity that nonetheless serves as a mode of aesthetic expression. They gravitate toward objects and materials that evoke a correspondence with their self-image and the environment itself.

Within this type, Envy lends itself both to a struggle with feeling functional and capable and, more centrally, to a frustration that the overall picture of one's lifestyle doesn't accord with an idealized self-image. Some Self-Preservation Fours can therefore have a pattern of building something up, such as a business, a practice, or a home, and then abruptly shifting gears or abandoning it all to start over. They have a stridently individualistic vision for how they want to live their lives and express themselves, but they often face practical obstacles that limit them, like difficulty in making money and sustaining their energy. The small bit of additional pragmatism that Self-Preservation Four has over Sexual and Social Fours is often countered by a kind of insularity that can make it difficult for their aspirations to take flight.

Autonomy and self-determination are very big issues for this type, especially when it comes to how they earn a living, so they typically gravitate toward fields that don't require being closely managed or contain facetime with a lot of other people. They can become so myopically devoted to forging a personalized path that they fail to develop practical and interpersonal skills or make certain compromises which may help them achieve their aim.

Self-Preservation Fours are dramatic but are even less transparent about their moods and inner states than Social and Sexual Fours. Much of the drama of the Self-Preservation Four is contained within a sullen, morose

atmosphere, and a great deal of their fluctuating emotional life is inflicted on the body itself, through physical neglect, substances, or sensuality. Conversely, they may be extremely physically robust in other domains. They may feel nauseous when in a room with aesthetically offensive color choices, but may also spend weeks mountain climbing.

When imbalanced, Self-Preservation Fours can "paint themselves into a corner," limiting their possibilities and opportunities for growth by rejecting all that doesn't accord with their self-image and abhorring anything that limits their creativity. While some Self-Preservation Fours are skillful with money, people of this type can have an indulgent streak, especially when it comes to spending beyond their means to acquire objects of beauty or to pursue situations, travels, or opportunities that speak to them. This can be a strength—a devotion to feed their inner life—or a way they shoot themselves in the foot. They are often tenuously balancing between financial security and collapse. These ups and downs can provide an intensity that makes them feel alive and authentic. Emotional states and self-comforting are modified through indulgence in excessive eating, drinking, sex, and carelessness. Unhealthy Self-Preservation Fours are prone to masochistically acting out against themselves physically, by going without food, sleeping in bizarre places, and even self-injury.

Self-Preservation Fours relax their personality structures when they recognize that they themselves bring the personal depth they seek rather than looking for their experiences to mirror their own depths.

Sexual Four

Sexual Fours long to experience Essential Depth in their relationships, creativity, and intense experiences. The artistic temperament of Type Four combined with the attraction displays of the Sexual Instinct lends themselves to a strong creative drive coupled with a voracious desire for the object of their attraction. Whether introspectively or externally, this type seeks to be in a state of fascinated engagement with something that presents an avenue of self-discovery. Sexual Fours are prone to demonstrating their creativity and depth as a means to entice and sexually attract, and they can fetishize emotional, intellectual, or spiritual depth, imbuing it with an erotic mystique and deep contempt for the mundane.

Both Type Four and the Sexual Drive emphasize characteristics that distinguish oneself from others; so combined, Sexual Fours cultivate

identities that are hyper-specific and elaborate. Their creative expression, interests, appearance, and even their thinking style are typically highly specialized. This hyper-specificity aims to be very attractive to a few and to repel those deemed too “banal” to appreciate their unique flavor. Like a switch, however, Sexual Fours can shift from being wholly absorbed and engaged in a creative project to having their full attention on their partner, and then back to their personal project, which can create a confusing push-pull experience for others.

A central element in the attraction strategies of Sexual Four is in striving to be uniquely fascinating, living by the ideal that no one else could provide the depth, intensity, understanding, and charge that they could. Sexual Fours strive to be someone their object of desire will never be able to find anywhere else. For people of this type, mediocrity is worse than death. The pursuit of being interesting and unconventional can extend to their lifestyle. They are drawn to unconventional paths and are willing to make major upheavals in pursuit of their desired partner. They want to be uninhibited in pursuing attractions, so they’re typically resistant to structure, confining jobs, and adherence to routines. There is often a struggle to sustain themselves practically.

Envy lends itself to chronic doubts about attractiveness and the ability to keep those they wish to attract interested in them. Hypersensitivity to their partner’s perceived level of attraction generates great distress if there are any lulls or mellow periods, so Sexual Fours tend to be sexually competitive—they feel they can’t be magnetic enough, and therefore are always trying to shore up their display of talents while never feeling adequate. They may feel the need to be the greatest love of the partner they’re with or, at least, the most impactful and unique one, the most attractive, and the best lover. Envy also creates an excessive focus on perceived personal defects, which a Four will inevitably find, that disqualifies them from having and keeping the person they want. Yet it’s often their own turmoil around this issue, and not the perceived defects themselves, that drives others away. This can lend to Sexual Fours testing their partners and desired objects in various ways: possessiveness, suspicion, or causing fights to feel “entangled.” They’re prone to acting out stormy swings between idealization and disillusionment, extremes of love and hatred. Sexual Fours can play out a pattern of frustration with their loved ones, wanting their loved ones to be everything

for them and rejecting them when their partner is unable to meet unrealistically high expectations.

This can lend to Sexual Fours testing their partners and desired objects in various ways: possessiveness, suspicion, or causing fights to feel "entangled." They're prone to acting out stormy swings between idealization and disillusionment, extremes of love and hatred. Sexual Fours can play out a pattern of frustration with their loved ones, wanting their loved ones to be everything for them and rejecting them when their partner is unable to meet unrealistically high expectations.

When deeply unbalanced, Sexual Fours can be completely dysfunctional in the practical sense: unable to hold jobs or sustain themselves while looking to be bailed out by a partner. They can become easily infatuated and throw themselves at partners, then quickly reject them. They become so wedded to forging their own unique path that they never develop basic practical skills. Disintegrating Sexual Fours are prone to self-harm, emotional abusiveness, and physical violence toward themselves and their partners, acting out intense hatred and possessiveness toward their partner and adopting a reckless, "burn it all down" approach to ending relationships or their own lives.

Grounding themselves in the sensations of the body helps Sexual Fours find a supportive balance to their drive for depth in a way that brings them into closer relationship with themselves and reality. They can find the depth they seek when they're not pushing away from practical, ordinary life.

Social Four

Social Fours are looking to experience Essential Depth in their relationships, creative offerings, and social roles. Social Fours combine an appreciation for depth and authenticity with an interest in other people, lending to deeply personal self-revelation in their artwork, interests, and general self-expression. Much of their talent and attention is focused on communicating a deeper view of life. Social Fours often find ways to use their creativity as a means to engage and maintain connections with other people, like a performer in an obscure music scene, for example. They're typically funny and quick-witted, but can quickly switch to a sullen brooding at a moment's notice.

Social Fours are more likely to be consistently engaged with other people than Self-Preservation and Sexual Fours and are often among the defining characters of certain unconventional subcultures or scenes, like artist

collectives and academic circles, or even esoteric spiritual groups. These Fours can adapt themselves to social situations with greater ease than other Fours, yet they still need to maintain a sense of being different from others in some remarkable way.

The Four's desire to be a unique individual comes into tension with the Social Drive's need to be available for connection, so in Social Four, there's a special effort to embody and share a deeper view of life in a way that is comprehensible and useful to others without compromising their personal vision. What this lends itself to is a fear of being too strange, sensitive, or challenging for people, which becomes a source of both pride and shame because they aren't willing to compromise their authenticity. While they are often more charismatic and have a greater social ease than other Fours, yet may still feel a concealed, but close to the surface, inner brokenness or feeling of being alien. Therefore, there's a longing and search for people who will accept them in all their unconventionality, moods, and eccentricities and who aren't afraid to mine the depths with them.

Whereas the Social Drive generally wants to find "common ground" with others, Social Fours crave connection while feeling uneasy about that which is "common," so they seek to cultivate extraordinary connections with a select few. People of this type are usually not "people persons." They often gravitate toward eclectic people and subcultures in search of those who reflect and can share in their inner world. They are likely to fantasize that a social group, friend, or lover who will see who they "really" are is elsewhere, often ignoring the love and acceptance that's already present for them in the relationships at hand.

Authenticity is paramount for Social Fours, yet they often struggle to know what remaining "true" to themselves means. Social Fours are perhaps most sensitive to whether the image loved ones hold of them matches their self-image, and they long to be with those who share their values and worldview, to find a family that may be more real and personal than their biological family. Incongruencies between self-perception and how others view them can induce a great deal of shame and angry frustration.

Social Fours are prone to experiencing themselves as deeply exceptional and simultaneously lacking or flawed. They feel that their differences and unique perspective is a strength, one they long to be recognized for, and at the same time, Envy often brings their inadequacies into extreme focus,

making them self-conscious and feeling unable to connect, comparing themselves to how they could be if only they had some other characteristic or quality. Social Fours have an uneasy dynamic with the need to feel special and wanting recognition for it. On one hand, they feel ashamed of this very desire, and on the other hand, they indulge it. They can adopt an exotic, mysterious, or sophisticated persona. They can identify with being an outsider and appreciate the mystique that affords while also longing to be among a more elite, studied, or chosen circle.

When feeling slighted or unacknowledged, Social Fours are prone to adopt an arrogant, elite attitude. Distressed Social Fours can make dramatic public displays of their anger, with accusations of betrayal and cutting criticisms. They can easily feel humiliated, leading to exaggerated motivations for revenge and seriously undermining others for perceived slights, and they can become so focused on their own pain as a justification for their behavior that they fail to see the extent of their impact. People of this type are especially prone to stubbornly clinging to the need for others to see or acknowledge how they've been violated with an additional desire to punish wrongdoings. Self-pity or feeling victimized is common, and it undermines the connections that Social Fours hold most dear. Acts of retaliation stemming from a view of having been wronged and an inability to function are typically present in unhealthy Social Fours.

By having greater acceptance and appreciation for themselves as they are, Social Fours can learn their own value and unique identity without needing to be self-conscious about it. When they're able to relax into being themselves without reservation, they attract the connection, love, and belonging they desire.

Five

In **Type Five,** the Essential Quality of Insight—the clear, revealed quality of presence—collapses into the Passion of Avarice, withholding oneself from contact and filtering experience through conceptualizations. Type Five seeks instinctual resources that support a state of concentration and discovery without requiring too much from them personally.

Self-Preservation Five

Self-Preservation Fives are seeking the Essential Quality of Insight through their lifestyle and interests. Fives with a dominant Self-Preservation Instinct live in such a way that their time, attention, and energy is free to pursue their

passions and curiosities. They have a deep capacity for concentration and are typically insightful, quirky, and intensely specialized in certain areas of expertise. Self-Preservation Fives are looking to leverage their skills—intellectual, creative, or otherwise—into earning a sustainable living that allows them to pursue their passions and interests without being controlled or too at the behest of other people's demands and agendas. Many Self-Preservation Fives do this quite literally by living in their studio or making their living space into an office, laboratory, or library, for example.

Contrary to that image, Self-Preservation Fives aren't all bookworms or intellectuals, and many can be quite friendly and for short periods of time, outgoing. Yet, they are easily misunderstood for their self-containment and particularity of focus, especially as children. They may have intense sensitivities to certain kinds of sensory input that lead to them to be easily overwhelmed which makes it difficult for them to connect with others. Sometimes they can be socially strange, but their sincerity, even in the face of their potential arrogance, is often a saving grace.

Alone, unstructured time is a major priority for this type, as they are easily drained by the demands of others. They seek to have uninterrupted focus. They often have careers or jobs that require minimal ongoing interaction with others or have otherwise arranged their life so as to have plenty of time to themselves. Self-Preservation Fives, even those who are minimalists, often have extensive collections, usually of unique or high-quality items such as vintage watches, artifacts, or wines. In extreme cases, they can hoard interesting objects at the expense of spending money on food or interacting with others, and the presence of these objects can take the place of contact with other people entirely.

Self-Preservation Fives can treat both their profession and what most people think of as their "personal life"—their hobbies, time with loved ones, and relaxation time—as distractions from their focus of interest, as in the trope of the academic who shows up for dinner to "put in the time" with their family so they can get back to their research topic. Self-Preservation Fives' interest is their life's central focus, while they can compartmentalize other demands of living or treat them as secondary. Self-Preservation Fives can mentally group uninteresting jobs, relationships, and life basics like having to eat as necessary obligations that siphon their energy away from their concentrated focus. This can become a big problem for Self-Preservation

Fives, because people are prone to misunderstand this attitude as self-absorption or ineptitude. They can be robbed of many of what makes life worth living, like relationships and the ability to enjoy the simple things, without having seen the value of those things as they deteriorate.

This type constantly struggles to have the energy and attention for tackling life's necessities. On one hand, Self-Preservation Fives enjoy taking care of themselves and might love good food, comfortable environments, even regular exercise and physical activities. On the other hand, they can be half-hearted in dealing with, even neglectful of, other practical and relational obligations. They can become overwhelmed by the demand of having to attend to their own needs, and as such, retreat into living "around" those needs instead of addressing them, such as taking inadequate care of hygiene or letting their home fall into disrepair. They may also leave the cultivation of interpersonal relationships up to imagination. This can also create unprocessed anxiety, further making self-regulation challenging.

Fear of depletion can turn into a literal fear that outside forces are taking something from them, often leading to obsessive fixations on paranoid ideas. Distressed Self-Preservation Fives may attempt to find patterns or meaning to make sense of anxiety, leading to interpretations of reality that are personally compelling but often highly delusional. They can be increasingly fearful of being contaminated by germs, impending diseases and epidemics, interpersonal intrusions, or toxic substances. They can become split from reality and deprive their bodies of care in proportion to the degree that they're losing their minds. Their mental wheels can spin on believing that they are seeing some kind of conspiracy that others are unaware of or incapable of seeing, especially as it pertains to physical threats, toxic contamination, and paranoia around invasions of privacy. Despite the withdrawn and often disconnected character of the Five, they can be quite aggressive, demanding, and controlling when they feel threatened while simultaneously unwilling to fully take responsibility for their aggression.

Self-Preservation Fives relax when they practice anchoring into the body and take note of the moments in which they are more capable than they imagine.

Sexual Five

Sexual Fives look to experience Essential Insight in their romantic relationships, chemistry, and interests. When Sexual Fives encounter

someone they share chemistry with, they have enormous energy for hashing out ideas and probing uncharted conceptual vistas together, as if the energy of the fascination element of attraction will itself give birth to something totally new. While all Fives enjoy diving deeply into subjects that interest them, the Sexual Five uses their interests and knowledge to elicit attraction by advertising what a rich, interesting, and even transgressive inner life they have. For Sexual Fives, interpersonal chemistry is the creative fire from which something completely novel and previously unimagined can come into view.

The Sexual Five has a great deal of focused, mental intensity and tends to be the most aesthetically-oriented Five. They are typically creative, whether in generating art, music, or ideas. The specificity and focus of energy blends with Type Five's capacity for concentration to create a highly focused and idiosyncratic personality. Ideas, concepts, and other forms of mental engagement, often expressed with artistic flair, are imbued with some form of erotic charge. Sexual Fives are typically on a search for creative conceptual expressions or experiences that expand or challenge their usual sense of self.

As much as Sexual Fives may crave attraction, chemistry, and sexual relationships, Avarice means that they also have fear that they're unable to provide enough emotional connection, physical adequacy, and practical support for their partner or desired beloved. Sexual Fives often believe it requires more "juice" than they have to keep the intensity of the chemistry going, so they can withdraw or try to create limits on their partners' expectations of them. Sexual Fives anticipate the demands of a relationship before such demands are made, and thus, they're often wrong about what the requirements will be but exhaust themselves by the mere anticipation of them. However, it's often the case that their partner simply wants other kinds of contact, not more of the Sexual Type's "turned on" energy.

Sexual Fives assume they are not equipped for most kinds of relationships and experiences, and yet are over-specialized for others. It is as if they are looking for someone with whom they can have space and distance from as needed, and someone with whom they can also "turn on" the chemistry and connection when they want to co-explore or co-create conceptual and creative visions and worlds. In finding someone they resonate with, they are quick to reinforce boundaries with their partner, almost for fear of giving themselves over completely, which may mean simply stating that they will not be able to

provide financially, to co-parent, or live together.

In craving intense chemistry, they are also prone to put certain conditions or blinders on the relationship so they can continue to have the chemistry they seek without the burden or distraction of the facets of a relationship that are normal for most people. This is consistent with Five's contradictory feelings with regard to instinctual resources, both wanting them and trying to minimize or manage the conditions within which these needs are met. They are prone to abruptly withdrawing with almost no contact for long periods of time before attempting to re-establish the relationship. On one hand, this can mean being intensely guarded as well as extremely specific as to when they can and will engage full-on, and on the other hand, this can lead to their partner feeling resentment over being so much of the dynamic having to be on the Sexual Five's terms.

Avarice lends all Fives to mentally abstract themselves from their experience, and in the case of this type, Sexual Fives can approach the erotic conceptually. Their intellectual pursuits serve Sexual instinctual goals, both to attract and to push interpersonal boundaries. Therefore their fascinations are often organized around the symbolic and veiled, and typically, the pursuit of their interests is tied in with a sense of self-revision. They want their interest to change their own and others' sense of self, a slightly different intention than Social or Self-Preservation Five, whose focus may be on opening people's worldviews or expanding their capacities. Sex itself is a major need for Sexual Five, but it can come with highly specific conditions, rituals, or unconventional expressions of sexuality. These can be both to psychologically prepare them to get out of their heads as well as symbolize a kind of merging of their conceptual world and the practical world. Type Five's powerful curiosity lends itself to a stance of detached observation, but combined with the Sexual Drive, sexual voyeurism is common for this type.

Deeply imbalanced Sexual Fives may pursue various forms of unhealthy masochism and sadism, harming the body with an erotic charge in place of viscerally embodying their physicality. Like Self-Preservation Fives, Sexual Fives can be consumed with bizarre ideas not founded in reality, and they may develop erotically-charged obsessions with certain people and concepts.

Sexual Fives grow when they stay present in the body, meet relationships and demands head on with clarity, embodiment, and compassion, and trust that attraction has its own intelligence.

Social Five

Social Fives are looking to experience the Essential quality of Insight in and through their relationships, their interests, and their contributions. People of this type tend to be as intensely curious and focused as other Fives while also the most outgoing style of Five; they have a kind of Promethean calling, whereby the want to offer wisdom, insight, creativity, and understanding to loved ones and the world at large—to peer "behind the veil" in order to bring illumination. At the same time, they can be fearful of being overwhelmed by the interpersonal burdens that come from participation with others. These Fives seek to be experts in a given field or subject or a master of specific artistic capacities. They find meaning in guiding people, broadening their horizons and opening to new possibilities, and they see the world in fresh, unexpected ways. For them, creativity and understanding aren't really "alive" unless they are being shared and exchanged. Many Social Fives end up becoming teachers or experts as a consequence of their desire to share and mentor.

Social Fives are drawn to fields, groups, and institutions that hold the promise of engaging with fascinating people who are at the top of their game intellectually, creatively, or otherwise. Contrary to the stereotype that Fives only value knowledge, Social Fives enjoy being stimulated and impacted by all kinds of people, especially those who have a well-developed capacity or an appreciation for interesting things. They respect mastery above all. The "right people" are portals to new discoveries, as well as sources of acceptance and camaraderie in a world that doesn't often appreciate Five energy.

The Social Five is looking to find a place among others where they have the freedom to dive into their interests with the best and brightest in their field, and where the things they can uncover are offered up as a contribution to others. Through their capacity for insight and new understandings, the Social Five hopes to claim their place or niche and solidify their interpersonal and social value. They're excited by the feeling of being a part of a tradition or specialized class, but these special groups can also be a way Social Fives seek to sequester themselves away from the messy or practical elements of life they feel unprepared to face. However, they may look for connection on the basis of holding a shared conceptual point of view, neglecting the emotional and somatic dimensions of relatedness. Therefore, Social Fives may get caught up in trying to transmit their vision or insight to friends and

loved ones, to get others to understand in the way they do, such that others are overwhelmed, alienated, or driven away.

Social Fives tend to keep up with social, political, and scientific trends more than other Fives, and they typically have a visionary quality wherein they can anticipate where things are going in their respective areas of interest. Often, Social Fives' interests can be obscure, but generally, they have some relevance or significance for other people that can imbue their intellectual and creative pursuits with a sense of mission, like needing to unlock hidden wisdom for the world.

Avarice can be expressed as a tension of wanting both to deeply belong as well as to separate themselves, usually through social distinction, such as being the expert or even presenting themselves as uniquely gifted or insightful. They want to be and often present themselves as the singular or superior authority on a subject. This sense of superiority is a double-edged sword, as they believe being the key expert will assure them of the social value and belonging they desire while also creating separation and a lack of interpersonal connection. This tension can lead to a great deal of alienation: belonging is not sensed directly, but rather abstracted and conceptualized, leading to loneliness and a sense of isolation as the Social Five doubts their value and the niche they've carved out. They can relate more to the idea of a relationship than the reality of one.

Social Five can express Avarice as wanting to contribute their gifts and creativity meaningfully, but not feeling equipped to handle the responsibilities that may come from being in leadership. This can lend itself to various forms of self-sabotage, such as not attending to important necessities, picking needless intellectual fights, or devising self-important displays to support a self-image of being invaluable and special. The flipside is presenting themselves in "goofy" or scattered ways in order to dispel the sense of being able to hold their responsibilities and to cast away any interpersonal tension that may arise in response to intellectual arrogance or elevated positioning.

As Social Fives become more unbalanced, they feel their contributions are underappreciated and their genius under-recognized. They may become both angry and frightened of the masses who can't appreciate them, making public displays of their superiority that almost always backfire. The very sense of relatedness becomes abstracted in increasing degrees, so unhealthy Social

Fives might imagine or rationalize friendships and interpersonal associations which can lend itself to fantasizing that they are intellectual or creative peers with historically and socially significant figures. They may imagine that their real peers are elsewhere, in some yet-to-be discovered hidden cell, among an elite that has simply not yet recognized them. Deeply imbalanced Social Fives may entertain delusions of their social specialness and significance and may imagine others conspiring against them. Based on this fear, they can act out by undermining others, even to the extremes of sabotage or violence.

Social Fives develop when they allow themselves to humbly relate to others outside areas of familiarity and competency, to land in and sense relatedness from the Body Center, and to turn their powerful curiosity sincerely toward other people.

Six

In **Type Six**, the Essential Quality of Truth, the quality of the present moment that is experienced as real and foundational collapses into the Passion of Fear, a lack of orientation and doubt. Therefore, Type Sixes are seeking an assured means of acquiring instinctual resources that will provide a stability and solidity that the personality lacks.

Self-Preservation Six

Self-Preservation Sixes long to experience Essential Truth in their lifestyle, path of personal growth, and resources. The devotedness and reliability of the Six meets the perseverance of the Self-Preservation Drive, lending itself to a deep awareness of how the things they value grow and are sustained. Much like their neighbor, Type Five, Sixes are extremely observant, but in contrast to Five's narrow focus, Sixes' have a broader quality awareness that is attentive to how parts relate to the whole, as in how a tree can only grow relative to the integrity of its roots. Awake Self-Preservation Sixes bring together this awareness with an inherent inner resourcefulness that lends to confident self-possession and meeting challenges with acceptance and fortitude.

This type is often adept at discerning patterns and keeping things "on track" toward their intended results. This applies to how personal development unfolds, how plans become realities, how projects or businesses can flourish, and in what increments outcomes can be achieved in a practical manner. For this reason, many Self-Preservation Sixes have cultivated some

expertise in this regard and gravitate toward offering some service that facilitates growth and development in individuals, organizations, or systems. They tend to have a strong work ethic, and this is especially true when they can direct their energy toward a project or cause they believe in, that inspires devotion

Self-Preservation Sixes feel deeply responsible for the well-being of the people and things they care about. They are typically extremely hard-working but often eschew credit. They are the most practical Sixes and tend to be exceptionally mindful, giving care and attention to the details that others overlook. While some Self-Preservation Sixes have a great deal of anxiety around their safety and well-being, it is typically balanced with having an intrepid or adventurous side. Many Self-Preservation Sixes are athletic, well-honed in some physical capacity, or have a strong connection with nature.

Relative to Social and Sexual Sixes, Self-Preservation Sixes need a good deal of time alone and tend to use that time pursuing offbeat or creative hobbies that the Six personality might otherwise judge as unproductive. They usually have a sensual side and may use food, alcohol, or marijuana to take the edge off their anxiety.

Self-Preservation Sixes are acutely aware of chaos and the absurdities of life. To manage anxiety, they create or turn to systems that help keep all bases covered. Without ongoing attention to life's necessities, they fear things may collapse into entropy. Often, they rely on complex means of organizing their attention, like keeping to well-structured schedules. This can lend itself to a need for routine, predictability, and an over-emphasis on procedures and a lack of ambiguity. For some, this can mean having extremely clean and ordered living conditions, while for others it means having an eye on the quantities of food or money or electricity that have been used. The need for predictability can sometimes express itself as either obsessive compulsiveness or outright control of others' behavior.

When they feel unsupported, Sixes will look for something reliable on which to model their path through life on, but in doing so, they may fail to tap into all their creativity or potential. This may lead them to keep their world small and anxiety-ridden. They can become attached to a job, a situation, or a life path that isn't personally rewarding but provides some direction and clarity, and they will end up sticking with something even after it's no longer to their benefit. Compounding this, they often feel their hard

work and care is not really valued by others. As they become more imbalanced, they begin to feel that keeping things together is left solely up to them. They can live life from their minds, trying to regulate and create structure to the flow of life, which can lead to an attachment to ideas over directly entering into the unpredictability of life.

Under stress, possessiveness around money, time, and other resources is common, as is an over-reactivity toward any potential threats. It's common, for example, for Self-Preservation Sixes to fret over the details of their health, income, personal shortcomings, or emphasizing placing excessive importance on trivial details as a way to forestall moving forward on projects or events that cause anxiety while convincing themselves they actually are making some sort of progress. An inner agitation can develop, and they may develop substance addictions in an attempt to quell anxieties. They may adopt a grim, dark view of the world being on the brink of chaos. Predictability can gain priority over living a dynamic life, and they can spend a great deal of their energy living in anticipation of imagined disasters that may never arrive. Self-Preservation Sixes can be quite intense and reactive, indulging in paranoia and conspiracy theories. Fear of physical invasion, contamination, violence, theft, and ill will are common. Extremely imbalanced Self-Preservation Sixes become panic-stricken and bereft, and they can take out their pent-up anxieties and negative charge with violence against themselves or others.

Self-Preservation Sixes grow when they take notice of all the ways they've been supported throughout their lives and when they can recognize the strength and resourcefulness of their own being in the present moment.

Sexual Six

Sexual Sixes seek to experience Essential Truth through chemistry and in their romantic relationships. The contradictory nature of Six is expressed in this type as a bold and provocative attitude paired with vulnerability and uncertainty about their desirability. They tend to be unpredictable and edgy, and yet very charming and endearing. Freedom of expression is often paired with the Sexual Six's need to check in on whether their actions undermine or enhance their appeal. Sexual Sixes like keeping others on edge, and they're typically exciting to be around for that reason.

A need for certainty in the fluctuating arena of attraction and chemistry speaks to the basic conflict within this type. Sexual Sixes are looking for

chemistry they can rely on to be sustainable and energizing. They tend to project swagger with a tough or dramatic “hard to handle” attitude, yet they often display a great deal of unexpected vulnerability, sensitivity, and sentimentality, needing a great deal of assurance that their partnership is secure and that they’re still enticing and beautiful. They may also have a kind of outspoken, independent streak, which is often quickly tempered by a need to be comforted and supported by their partner. Generally speaking, Sexual Sixes have a great deal of concern for both their physical attractiveness and the appeal of their personality. Their insecurity can lead to compensating through showing themselves off and big gestures of affection.

Despite bouts of confidence, insecurity arises on whether or not their partner will remain faithful and interested in them when potential rivals are around. They may start fights with perceived sexual rivals who, in reality, may have zero interest in their partner. It may be difficult for Sexual Sixes to fully relax around their partner, which can mean being “on” too much, needing to impress or seduce in order to capture attention.

It’s not that all Sexual Sixes are interested in long-term monogamy, but when they do find a partner they wish to be exclusive with, they can become possessive and competitive in trying to keep them because of a basic lack of trust in the elements of attraction that they may not see or have control over. Some Sexual Sixes can play up drama, accusations, or impulsive decisions as a test to see if their partner will leave them—for instance, creating conditions that try the patience of their partners or intentionally exaggerating features of their personality in an attempt to psyche their partner out. Sexual Sixes may also use one relationship after another to prove to themselves they can still attract whoever they please, or they may become attached to a partner who represents a “sure thing”.

As Sexual Sixes become imbalanced, they may lash out at their loved ones and entertain paranoid fantasies about abandonment or betrayal. They may even gravitate toward partners who they have a sense will betray them, so when it does happen, it reinforces an identity structure of not being able to trust or believe in anyone. Their minds can talk them in and out of attractions, so from the point of view of a partner, the Sexual Six can one day seem completely infatuated, and the next, completely over them. As they become increasingly insecure, they may be prone to cosmetic surgery or pour themselves into exercise or creative projects that they believe will make them

more appealing, or even to “prove” certain traits to themselves and their partner; meanwhile, the anxiety and instability fueling them will be a turnoff to others, undermining their aims. Conversely, Sexual Six may go in the total opposite direction and embrace a chaotic, edgy, borderline unappealing aesthetic, as if to provoke others to be repelused.

Typically, Sexual Sixes approach relationships of various kinds of expectations and assumptions around relational agreements and boundaries that may be left unspoken. When their partner or romantic interest doesn’t behave accordingly, however, the Sexual Six can not only feel justified in their feeling of betrayal, but also feel entitled to exaggerated reactions. This can lead to overstepping boundaries, trying to ruin their partner or interest’s reputation, and elaborate campaigns to turn a partner’s friends and loved ones against them. Deeply unhealthy Sexual Sixes can be aggressive and controlling toward their partner, using them as an emotional punching bag to discharge their anxiety and frustrations. They can try to limit who their partner sees and speaks with and feel the need to be in on everything they do. Unhealthy Sexual Sixes who are single might not respect boundaries in pursuing potential partners and sexual interests. Their intensity can border on stalking.

Sexual Sixes relax when they can recognize and abide in the fact that attraction is out of their hands, it’s mysterious, and that how people reciprocate attraction differs by person, so they can begin to trust in their partners and their own discernment.

Social Six

Social Sixes want to experience Essential Truth in their relationships, contributions, and causes. They seek meaningful connections with others and are as interested in individuals as they are with the underlying reasons, values, and commonalities that keep bonds enduring and sustainable. This type has a deep longing to feel a solid sense of belonging with others. As friendly as Social Sixes can be on the surface, on the inside they may harbor a deep cynicism about other people’s reliability, integrity, and dependability, while at the same time seeking those people who’ll have their backs in a crisis, like familial bonds that are deeper than blood relations.

Many Social Sixes are charming, funny, and kind, but they also have a sharp, critical side with which they use to probe others’ authenticity and

character. They may bring these qualities to their social group or society which may be expressed as a sense of mission to educate, warn, improve, or serve others. Social Sixes tend to be particularly good at strategically bringing coherence to many disparate parts of a whole without suppressing the individual nature and gifts of the contributing parts, making for a remarkable ability to reconcile the personal and the collective.

Social Sixes are hyper aware of the atmosphere of the social milieu, so they often express themselves in relation to the values or currents they perceive within it. They may dress or create art, for example, in a way that is either in conformity with the social values of their culture or in complete contrast to them. In a similar vein, they can become champions for social causes or reformers fighting against corruption. Their self-expression is formed through this kind of "conversation" or commentary on norms, expectations, and the value of cultural signs and symbols. This does not take away from the fact that many Social Sixes are also very individualistic and independent thinkers.

The interest in culture lends an intellectual or scholarly bent in many Social Sixes. While many Social Sixes like to keep the peace, others are excellent debaters and enjoy hashing out different points of view with energy, friendly provocation, and humor. As much as they may be perturbed by serious disruptions or tears in the social fabric, they also appreciate the different perspectives people bring to the table and enjoy uncovering what's in common.

This type has strong expectations of friendships and relational dynamics that aren't always explicitly communicated, so they can feel betrayed or let down by people who can't meet these expectations. Experiencing discordant or disharmonious values between themselves and others they care about can leave them feeling that the relationship has no "ground." They feel the most possibility and creativity comes from people being on the same page. This means Social Sixes tend to be loyal to the values, beliefs, and common aims that bring people together and tend to proactively support those aims to the point of being self-sacrificing.

People of this type tend to get caught up in beliefs and ideologies that serve as umbrellas for people coming together, but they can let their devotion to these ideological tentpoles run away to the point of actually undermining the very interpersonal connections they wish to foster—for instance, in the case

where adherence to a political cause ends up alienating the people it's supposed to benefit. Social Sixes can begin to believe their belonging is contingent on maintaining specific relational structures, of which they see themselves as a guardian, so this can escalate to larger social structures, like a political ideology, familial loyalty, or religion, taking precedence over the interpersonal connections it was there to support in the first place. In other words, the idea overtakes reality.

As they become more imbalanced, they can struggle in distinguishing their own independent agenda and identity, resulting in a vacillation between adherence to an authority or compulsive rebellion; alternatively, they may hold a black or white view of other people's moral character. They may often replace one authority for another as if choosing a new inner authority figure represented a self-directed choice.

As Social Sixes become more imbalanced, they can pick fights in trying to test interpersonal loyalty and get at loved ones' "true feelings" for them. They become hungrier and hungrier for assurance, and when they are deeply psychologically unhealthy, they are unable to feel certainty at all. When highly imbalanced, if an idea or means of self-expression can't be "mapped" to their internal picture, it can be seen as threatening to social or ideological cohesion and treated with suspicion.

As they deteriorate, their intelligence and mental acuity can be used to support an ideology based on emotion. Their bright minds can become co-opted by the impulse to justify their ideological frameworks at the expense of open inquiry, complete with supplying effective arguments, "evidence," and seemingly coherent justifications. Deeply unhealthy Social Sixes can be bent on punishing real or imagined wrong-doing and can act obsessively to purge "bad" beliefs or people from their social group, retaining strong prejudices against whomever they have deemed counter to the belonging and safety they have imagined.

Social Sixes ground themselves when they relate more to the impressions and sensations of relatedness with the heart and body. They can get out of the mental framework of a relationship and into the felt sense of relationship, which helps them more fully trust in their lived experience.

Seven

In **Type Seven**, the Essential Quality of Freedom, the independent, liberating

quality of the moment collapses into the Passion of Gluttony, insatiability and distractibility. Type Seven is seeking to sample a broad range of instinctual resources in the hopes of finding fulfillment or distraction, but this only perpetuates frustration and feelings of deprivation.

Self-Preservation Seven

Self-Preservation Sevens seek Essential Freedom in their lifestyle through experiences and sensual pleasure. They are the most practical and experience-oriented Sevens. They tend to be enthusiastic and results-driven, and don't hesitate to pursue their desires. Typically, Self-Preservation Sevens lead colorful lives and pick up many talents, skills, or specialized knowledge along the way. Mature Self-Preservation Sevens have a natural talent for synthesizing skills and creating businesses, art, and adventures, and they might combine these elements into something unexpected, yet useful and interesting.

Self-Preservation Sevens find ways to arrange their lifestyle so they can pursue the kinds of experiences, subjects, and interests they love while also ensuring some degree of well-being and material security. Where and how they live is viewed as the nexus to what opportunities and experiences will be available to them. Some Self-Preservation Sevens have multiple projects and money-making endeavors, and they love to travel and have intense experiences. Others are more on the intuitive, introspective side, and though they may not have much of a strong practical foundation, they may use their lifestyle to study interesting subjects and learn skills. They may become teachers or authors, for example, allowing them to earn a living while keeping their curiosity engaged.

People of this type have a great deal of resilience in the face of setbacks and upheavals, and they tend to bounce back from major challenges. They also have a gift for extending this attitude to friends and loved ones, "sharing the wealth", by means of material support or opening up opportunities for others.

Self-Preservation Sevens express gluttony for resources and experiences that they believe provide physical well-being, an interesting life, and sensual pleasure. Consumption is a major Self-Preservation Seven theme—big expensive meals in fancy restaurants, big shopping excursions, collections, trying out every new flavor of beer, interests in upscale and luxury items are all possible examples. Or, they may they may live humbly, but display

display a voraciousness in reading, passion for art or film, or prodigious creative output.

Self-Preservation Sevens struggle to know what conditions to agree to, what skills to develop, and what roots to put down in order to foster the kind of life they want to lead. For people of this type, the cost of the sacrifices and trade-offs one must make in forging a pathway through life is front and center. Some Self-Preservation Sevens can feel crushed by a demand to have a life trajectory established by a certain age or by the expectations family may have around what kind of lifestyle they choose. Others may go along with the lifepath presented to them, all the while having nagging doubts and even small rebellions against something they aren't sure they want. Self-Preservation Sevens tend to be capable of improvising and acquiring skills with ease, which can be an obvious benefit, but it can also be a kind of crutch that Self-Preservation Sevens rely on as a way to keep their involvement with anything relatively superficial. In a similar vein, this type can display an excessive focus and workaholism that would, on the surface, seem atypical of Seven. However, what may seem like admirable concentration and deep engagement may ultimately psychologically function as "busywork"—a way to stay active and busy without emotionally touching too deeply into something and keeping negativity at bay.

In Self-Preservation Sevens, anxiety around the limitations and state of the body creates a kind of impatience with the body and with healing, which exacerbates whatever physical and psychological issues are at play. In wanting to be uninhibited to pursue experiences, imbalanced Self-Preservation Sevens often have difficulty giving their full scope of health issues adequate attention until they become major problems. As Self-Preservation Sevens become more anxious, they can be reckless with their health, safety, and finances. They adopt a predatory "me first" entitlement that can be overt in their attitude toward others or played behind the scenes by "borrowing" what they want or scheming for what they feel they are owed or what they think others won't miss. A kind of cynical materialism can take over.

As anxiety fuels Self-Preservation Sevens into grander experiences and compulsive behaviors, consequences for impulsive behaviors begin to seem like non-issues in the present. They may rapidly spend money, or pursue dead-end money-making schemes and tricks. They may also overestimate

their energy and become workaholics in an effort to keep up stimulation and to prevent feeling overwhelmed by anxiety. Many unhealthy Self-Preservation Sevens may indulge in substance abuse, excessive partying, and reckless physical risk-taking, trying to escape crushing inner feelings of deprivation and grief.

Self-Preservation Sevens find the freedom they seek when they can stay grounded in their present experience. When they give up their need to overlook or run from setbacks, they find an inner resilience that fosters trust in their heart, body, and mind's capacity to experience freedom in the midst of life's ups and downs.

Sexual Sevens

Sexual Sevens want to experience Essential Freedom in chemistry, their fascinations, and their romantic partnerships. The high energy of Type Seven paired with the attraction-seeking, boundary-pushing Sexual Drive produces colorful characters who have a willingness to drop whatever they're doing in pursuit of something that has captivated them.

Sexual Sevens are highly creative, with many talents and often an imaginative, visionary streak, but they tend to have difficulty sustaining their efforts. This type is looking to share a special kind of attraction and chemistry with someone exotic who stimulates their sense of what's possible. The object of desire represents a doorway to a new world and an entry into experiences they couldn't have anticipated.

There's a sense that every partner, every romance, and every turn in the evolution of a long-term partnership is a new discovery. When they have a partner, they tend to be very committed and put a great deal of effort into keeping things fresh and exciting, like arranging exotic travels or having unconventional experiences. When unattached, there's a hunger to playfully flirt and explore the interpersonal energy between themselves and many different kinds of people. They can have a gluttony for arousal.

To an even greater degree than other Sevens, Sexual Sevens can easily galvanize the totality of their energy and resources toward a person or experience that attracts them with little inhibition. Much of their talent, charm, and success comes from this capacity, but they can jump completely into one project or person, and then the next and the next; the consequence is that their life can take on a zig-zag pattern. In seeking fascinating people and experiences, Sexual Sevens want to be fascinating as well. Yet their tendency

to be stretched thin may lead to having many interests but not a lot of proficiency in any one skill nor any particular direction in life, fueling an insecurity they may compensate for by resorting to being outrageous or provocative instead of well-rounded.

Monogamy can be difficult for anyone, but some Sexual Sevens may naturally lean toward monogamy. Others can find it challenging, and may not take to it simply out of fear of missing out on possible flirtations and sexual encounters. They may fantasize about escaping their relationship for the next sexual experience. Other Sexual Sevens can adhere to monogamy when monogamy isn't really compatible with them in an attempt to "tame themselves" and overcompensate for feeling out of control or compulsive.

As a type based in the Intellectual Center, all Sevens experience difficulty being in contact with a quality of inner knowing and discernment. When personality co-opts the Sexual Drive, it interferes with the natural intelligence and discrimination of attraction and chemistry, becoming overridden by intense mental excitation, a need for stimulation and seeing people through a veil of imagination. It can seem almost as if others become characters through the lens of a fairy tale or story. Therefore, a great deal of the basis for attraction of Sexual Sevens is the symbolic potential that the person and their relationship may open up. The filter of imagination creates difficulty for imbalanced Sexual Sevens to stay with the living sensations of chemistry, rendering a lack of discernment in who or what would actually be compatible versus merely exciting. Instead, the fixated Sexual Seven relies on how intensely they are stimulated by a person or situation.

The obstruction of imagination over one's experience can also easily turn into a pattern of chasing "peaks." Therefore, the Sexual Drive's craving to lose boundaries combines with Seven's excitement to create a type that is hungry for intense experience and for having their expectations blown open, which propels a drive for escalation. Sexual Sevens may begin to relate to people and encounters like experiences to be "consumed". Their own feelings of optimism and excitement may blind them both to how they may objectify other people and to the personal cost of becoming entangled in people without being deeply "touched".

Imbalanced Sexual Sevens will hardly allow for a situation to unfold on its own, and instead will goad things along with provocation to up the ante or add something to the experience. When this happens, the natural

transgressive and provocative impulses of the Sexual Drive become intensified by mental activity toward exaggerated exhibitionism and fascination with the perverse. They may approach “loss of self” by being shocking or outrageous, an unpredictable element that pushes themselves and others outside their comfort zones. This can both stave off the possibility of sincerity and intimacy and undermine their attractiveness. Even if they desire commitment, some Sexual Sevens may end up being the “one-night stand” or a fleeting sexual curiosity because of the extent to which they can turn themselves into a caricature.

As Sexual Sevens become more imbalanced, substance abuse, exhaustion, self-harm, senseless risk-taking, and anxiety attacks are common. When they objectify others, they may storm into the object of their desire’s life, stir things up, and then quickly move on, leaving their prospective mate’s life in disarray. They can rely on partners to care for them physically and materially, draining their resources while justifying their behavior by being entertaining and enlivening. In trying to escalate intensity, imbalanced Sexual Sevens are prone to goad partners and romantic interests into participating in degrading or destructive behaviors with them, or, on being disappointed that a romantic partner fails to live up to their fantasies, can be violent and abusive.

When Sexual Sevens ground themselves in their bodies, their radar for what’s genuinely enlivening becomes clearer. Their creativity becomes deeper and more renewing and they’re able to let their hearts be touched by their experience.

Social Sevens

Social Sevens are looking to experience Essential Freedom in their relationships and vocation. For this type, the possibility and variety of life is at its richest when shared. Relatedness, whether personal or communal, is the means for possibilities, inspiration, and creativity to be realized. People of this type are outgoing, interesting, and have a deep fascination for people, experiences, and understanding of how things fit together on large and small scales. Many Social Sevens are funny, quick-thinking, and natural entertainers, using humor and wit with compassion. Social Sevens have a strong sense of purpose and a profound desire to meaningfully leave a positive impact on other people. They love making genuine connections, going on adventures with companions, and are generally able to find something worth appreciating in most people. Social Sevens typically make

drastic changes in the course of their lives, lending to many talents and a wide network of allies.

While Seven and the Social Instinct, taken together, may evoke a picture of the buoyant social butterfly, not all Social Sevens are so extroverted. They tend to have extended networks of friends but have a tight inner circle of enduring connections. Even so, there's a persistent sense of being called to be part of a larger world or bigger conversation. Whether they're an entertainer or a social worker, there's often a pervasive call to genuinely contribute to the betterment of others. Because of this, they are prone to being giving and self-sacrificing, often giving up opportunities, freedom, and self-interest for the sake of others.

Social Sevens tend to be easily inspired by causes and ideals, and they enjoy making possibilities real for other people. Despite this, one of the major difficulties that Social Sevens struggle with is not knowing where to invest their energy and time, so Gluttony compensates for this lack of real knowing by trying to pursue nearly every option they find even a little bit interesting. It's hard for them to settle on where to develop their gifts and contributions.

Unconsciously, there's a belief that finding the right kind of relationships and the right kind of orientation, role, or calling will unlock the meaning they're seeking, yet the fear of missing out on what that calling is, or where that key to unlocking potential lies, motivates Sevens to both try on different modalities and lifepaths as well as to continuously pursue people and experiences to share them with. Adding to this difficulty, Social Sevens tend to be able to see something positive and interesting in nearly every path, option, and person. This can be a gift, but it can also lead to a lack of discrimination of who and where to give energy to, resulting in a frustrating feeling that it's nearly impossible to make the "inroads" the Social Seven seeks or to figure out what to devote themselves to. Social Sevens can struggle with feeling irrelevant or that they've wasted opportunities, giving an edge to their usual positive demeanor.

Under stress, Type Sevens have an unconscious habit of setting themselves up for disappointment by overlooking negativity or making agreements without fully considering the consequences of doing so. Social Sevens may take exploratory steps in a direction that doesn't pan out career-wise or may mentor someone who is not really interested in changing their ways. They

may agree to take on responsibilities toward many people or organizations until they feel bogged down and resentful, searching for a quick way out. Their involvement in others can become increasingly superficial and quick, often leaving others hanging or waiting on input that doesn't arrive or isn't complete.

As Social Sevens become overtaken with anxiety, they can be ungrounded, unreliable, and out of control while retaining a charming facade, so others can easily be swept up into the Social Seven's impulse to escalate situations. In trying to enhance the social atmosphere through outrageousness, imbalanced Social Sevens are prone to escalation, burnout, and putting themselves at risk through self-neglect and recklessness. The focus on other people flips to self-absorption and hedonism, using other people and betraying their trust.

When Social Sevens can take in impressions of relatedness and belonging through the body and heart, it shifts the search of how to contribute from a search for the right choice to listen to their heart's deeper call and the satisfaction that arises from inhabiting the present moment.

9

BREATH AND SENSATION

"Just as a physician who does not have access to the soul of his patient cannot be of any real help to him, so also one cannot be a good priest without being at the same time a physician, because the body and soul are intermingled and it is often impossible to cure the one when the cause of the illness lies in the other" (Gurdjieff, 2010, p. 53).

None of this information will mean anything if it can't be put into practice, but summoning the effort required for practice is like generating a missing drive that we must install in ourselves. Many people are drawn to spirituality, but often as escapism, a hobby, or as a prop for their identity. Few are drawn toward authentic, embodied practice guided by a curious, receptive mind, and an open heart.

The practice for inner work is being present. The aim of every spiritual practice is to be present. People tend to try to make it more complicated than that. It's not easy, but all practices are tools to support us in being present and to learn to sustain presence over time. There's a lot to know about being present, but the most important thing is not having all the information nor is it

doing techniques correctly. The most important thing is *to actually strive to be present*, in body, heart, and mind. From the point of view of inner work, it doesn't matter how you feel, what you experience, it only matters if you're present for it. You may have very high states and incredible experiences, or not. Either way, the practice is to be present, in body, heart, and mind. You may feel like crap or feel great. Be present.

Cultivating the will for regular practice is extremely difficult, whether that means setting up a meditation routine or just sustaining the effort to be present when not on a meditation cushion. We can set up a lot of external reminders to practice and create conditions for ourselves which are helpful and have value, but transformation really can't happen until the will to effort to be present comes from a deep need for inner work.

If we don't have a burning need for the Work for the Work's sake, not just to feel special or spiritual, but a sincere Wish, we won't make the effort. If our need is sincere, we will find our way to practicing "the right way". We will find our way to real meditation. We will find the drive to breathe with awareness, to seek out real groups of inner wisdom. It can take years, even with training, to learn what meditation really is, so it requires an inner flame that burns with more force than our will to give up. The emphasis on this sensibility is why there isn't much space dedicated to specific practices. This book is more of an appeal to the Higher Emotional Center, to strip away the egoic reasons we approach the Work so as to extract the sincere need for Work by which our center of gravity can move from the world of function to the world of being. That way, everything becomes practice.

So the question arises, how do I know if I'm present or not? Presence begins with physical sensation, so are you able to sense your body or not? As one of Gurdjieff's principal students, Jeanne de Salzmann (2011) observes, "*In the beginning, sensation is almost the only instrument of self-knowledge*" (pg. 210). Sensation is the easiest doorway to presence because the body is always anchored to the moment instead of clinging to the past, like emotions do, or anticipating the future, like the mind does. Establishing presence with sensation supports us in stabilizing presence in our feelings and our mind. Most of us have a very limited capacity to listen to our own bodies and inner states with clarity and objectivity, so attuning to sensation is a skill that must be practiced and cultivated through active sensing, relaxing chronic tensions, and embodied physical activity. Deepening sensitivity in the body supports

our ability to stretch our attention span and to anchor ourselves into the present moment; so, when reactions, stressors, and associations arise to capture our attention, we can remain rooted in ourselves instead of becoming lost in identification.

The body is continuously registering information through sensation, but we typically fail to bring awareness to these impressions unless they're strong enough to seize our mental attention. If something compels us, we'll check in on the body's state, but when our awareness is directed elsewhere, the body is lost to us. Further, this "touch and go" approach to awareness ensures our attention doesn't get very deep or clear, so the state of the body remains vague, even when we focus on it. Practices like meditation help to stabilize attention in the Centers.

Presence in the body has the effect of bringing coherence to our impressions and reactions. They can take their proper "place" in the milieu of our inner life and not as the centerpiece of our energy and lives. We can witness their passing without being taken by them.

It's not only that our reactions are very strong and pull on our attention. A further difficulty presented by the ego is that nearly every impression, feeling, and thought comes packed with unconscious associations. Unconscious memories become associated with instinctual function so as to create inner templates within us, so that when we face a new situation, there's an inner reference point. These shortcuts allow us to rapidly process sensory information, but without any force within us to counter automaticity, these associations far outlive their use and come to define us. Each time something related to instinct occurs for us, which is all the time, it triggers a cascade of associations. These become so elaborate and nuanced that they can be difficult to describe. We're like the fish unable to recognize the water we're swimming in. When our consciousness is automatic and identified with instinct, we are defined by these associations, and if we're not conscious of them, we simply act them out without any choice. This condition represents a profound lack of inner freedom.

For example, you may hear a piece of music that stirs feelings in you, and those feelings evoke memories that generate thoughts about the memories. These lead to a long chain of associations that may capture your attention for the next twenty minutes; meanwhile, your body, on "autopilot," is walking to your next destination, completely out of relationship with your thoughts and

feelings. A string of daydreams stemming from music is relatively harmless, but without any corrective impressions of the moment taken from presence, certain unchecked associations can degrade into delusion and/or mental illness, and from there create harm for ourselves and others. Moment by moment, this associative feature of personality makes it exceptionally difficult to make contact with our authentic, present state. The ego cannot make real contact with the present state of the body.

By using sensation to anchor our awareness to our bodies in the present moment, associations bound up with the operation of instincts and personality can be unpacked, and we can listen to the real needs of the body, not just our fears and reactions to them. Ongoing sensation in the body helps to unsnare the energies of the body from the energies of the heart and mind, so that the body, heart, and mind can perform their "right work" without interfering with one another. Our inner "knots" can be untangled.

This helps us to really take care of ourselves, which, in turn, helps the nervous system develop a basic trust that its needs will be met, which helps the whole system be consistently relaxed. Sensation is the starting point for bringing balance to the Centers, which can render the personality both more transparent to essence and more functional.

Most spiritual practice is, in the beginning stages, a variation on this theme —attending to our nervous system and, by doing so, creating a tranquil yet strong awareness and inner spaciousness so our attention and energy are free, not sucked up in the swirl of reactions of our physiological and emotional distress.

Psychology and biology most clearly meet in the Instinctual Drives, so they're the most obvious and accessible foundation for inner work. We engage the energy of the Instincts directly through sensation, and our quality of sensation speaks directly to our quality of presence. Sensation, like all facets of awareness, deepens and opens with practice and attention. Understanding this helps us attune to our bodies more skillfully, to listen to their feedback, and to respond from the wisdom of the body instead of the fears of the mind.

Conscious Breath

Breath is inextricably tied to sensation and is necessary for conscious self-regulation. Conscious breath is the most reliable doorway to greater sensation and provides the best support in staying anchored in sensation. Without

awareness of breath, we are prone to forget to sense ourselves. Healthy, full breathing vitalizes the nervous system, expands our capacity for sensation, and helps us release stress and trauma that may be pent-up in our bodies. Ongoing awareness of breath is also a powerful focal point in anchoring ourselves in presence amidst powerful emotions, painful memories, and challenges to our identity.

Awareness of breath is an ever-present anchor. Breath accompanies us in every moment of life, from the first independent act at birth to our death. Therefore, awareness of the breath is a central practice for developing attention and anchoring awareness during meditation. How we breathe has major implications for our health and our inner work.

Breathing practices have a long-standing role in spiritual traditions all over the world. In many different languages, the words for spirit and soul are etymologically linked to breath, a statement to the crucial importance of breath in spiritual work. The English word "spirit" is derived from the Latin word *spiritus*, which means "breath," while the Latin word for soul, *anima*, also derives from a word meaning "breath." The Arabic word for spirit, *Ruh*, is related to the Hebrew word for Holy Spirit, *Ruach*, which also means "breath"; and the Arabic "Nafs" means breath and also refers to the "lower soul" or ego.

In Buddhism, Anapanasati is a central meditation practice that focuses solely on witnessing the breath and sensation without modifying it. It means, simply, "*mindfulness of breath.*" In the *Maha Rahulovada Sutta*, the Buddha says to his son, Rahula, "*This is the practice of mindfulness of breath, Rahula. This is how the sincere practice of mindfulness of breath is of great fruit, of great benefit. If mindfulness of breath is practiced continuously, then your last breath will be in knowing, not in unknowing*."

A core Sufi practice is that of *dhikr*. *Dhikr*, meaning "remembrance," encompasses a great deal, but is centered on the inward recitation of mantras or prayers linked to the breath to stabilize attention on the divine. While there aren't many widely-known breathing techniques within the Gurdjieff Work, one Sufi source that J. G. Bennett viewed as a major influence on the groups that Gurdjieff trained with, the Khwajagan "Masters of Wisdom," greatly emphasized the primacy of conscious breathing in their practice. The Sufi Master Khwaja Abd al-Khaliq Ghujdawani articulated eight of what later came to be eleven aphorisms taken as "rules," or precepts, of the Khwajagan,

later absorbed by the Naqshbandi Order. The first expression of the "Way of the Masters" is *Hosh Dar Dam*, in Persian. According to Bennett (1980),

> *[t]his can be translated "breath consciously." The Persian word hosh is almost the same as the Greek nepsis - in Latin sobrietas - used eight centuries earlier by the Masters of the Syrian desert and which appears very often in the Philokalia, a work that Ouspensky attributed to the Masters of Wisdom. He regarded this term as equivalent to Gurdjieff's "self-remembering". As used by the Khwajagan, it is always connected with breathing. According to their teaching the air we breathe provides us with food for the second or spirit body, called by Gurdjieff the kesdjan body from two Persian words meaning the "vessel of the spirit"...*
>
> Hosh Dar Dam, *conscious breathing, was regarded as the primary technique for self-development. The Rashahat says that the meaning of hosh dar dam is that breathing is the nourishment of the inner man… Khwaja Baha ad-din Naqshband said: "In this path, the foundation is built on breathing. The more that one is able to be conscious of one's breathing, the stronger is one's inner life* (p. 135).

In the quote above, J.G. Bennett references breathing as the nourishment for "food for the second body." Gurdjieff said there were **three kinds of food for our being**. The first food is literal food, which sustains our bodies; **air** is the second food, and while it likewise nourishes the body, when applied with consciousness, it assists in maintaining an inner spaciousness and stabilizing attention; the third food, Gurdjieff said, was **conscious impressions**. Conscious impressions are direct perceptions unmediated by the ego that provide sight for the inner eye. The "third being-food" of impressions requires proper assimilation of the "second being-food" of air, and impressions nourish consciousness by feeding "tastes"[8] of finer worlds.

A necessary foundation for the awareness of breath is simply breathing properly. The average Western adult breathes erratically and very shallowly, with a typical diaphragmatic expansion of about 1-2 inches when breathing normally. The healthy diaphragm should expand about 6 inches. For most people, shallow breathing is symptomatic of the body's stress response.

The human nervous system is made up of several branches. The first division is the central nervous system (CNS) and the peripheral nervous system (PNS). The PNS is divided into the somatic nervous system (SNS) and the

autonomic nervous system (ANS), which controls largely unconscious regulatory functions. The ANS is composed of two cooperating branches, the **sympathetic** and **parasympathetic** branches, which were briefly discussed in Chapter Four. The sympathetic nervous system is related to our physiological mobilization response to stress while the parasympathetic branch regulates functions related to rest, relaxation, and restoration. Sympathetic activation is characterized by gradations of what's colloquially known as "fight or flight," which includes pupil dilation, increased sweating, increased heart rate, and increased blood pressure.

The body undergoes several metabolic changes when stressed, including limiting the depth of breath. Ideally, the resolution of a stress-inducing situation brings about a balanced response of the parasympathetic branch for immobilization of sympathetic activation. However, because of ignorance, a habit of poor breathing, and a variety of other conditions, our ability to properly rebound from stress is deeply impaired. Habitually shallow breathing prolongs and reinforces the stress response, making stress chronic. In the absence of a return to breathing characterized by a healthy rate and depth, the nervous system isn't able to achieve balanced regulation. This produces even more stress, increased tension, poor circulation, weak sensation, and impairments to our psychological health.

Breathing properly, with a greater depth of full belly breaths and a steady rate, begins to bring the two branches of the ANS into balance, which increases circulation and therefore increases the depth and sensitivity of physical sensation, all of which is necessary for inner work. In their book, *The Healing Power of Breath* Richard Brown, M.D. and Patricia Gerbarg, M.D. (2012) write about the profound effects of simple adjustments of breath:

> *By voluntarily changing the rate, depth, and pattern of breathing, we can change the messages being sent from the body's respiratory system to the brain. In this way, breathing techniques provide a portal to the autonomic communication network through which we can, by changing our breathing patterns, send specific messages to the brain using the language of the body, a language the brain understands and to which it responds. Messages from the respiratory system have rapid, powerful effects on major brain centers involved in thought, emotion, and behavior* (p. 35).

The full movement of the diaphragm functions as a thoracic pump, which draws blood from the extremities on inhalation in a process known as the "venous wave," and sends blood through the body on exhalation, known as "the respiratory arterial pressure wave." This increases circulation and blood flow throughout the body, gives a rest to the heart and vascular system, and enhances physical sensation.

The thoracic diaphragm is the muscle that pulls air into the lungs during inhalation. Additionally, there are three other diaphragms: the cranial, cervical, and pelvic. The rhythm and flexibility of these additional diaphragms are maintained by the breath. Conscious, full breath keeps these diaphragms functioning optimally. Their movement contributes to a rhythmic motion of the CNS that mobilizes cerebrospinal fluid, which, among its many functions, helps clear metabolic waste from brain tissue.

Proper breathing has an immediately positive effect on heart rate variability (HRV), the change in the time intervals between adjacent heartbeats. HRV is a reliable gauge of the health, responsiveness, efficiency, and resilience of the body's interdependent regulatory systems. High HRV indicates a flexible, responsive, and adaptable ANS in which both branches are functioning together. This greatly improves the functioning of the immune and endocrine systems while supporting us in being more robust in handling stress, reducing age-related depletion. Psychologically, it provides greater emotional stability, improved attention, memory, and other cognitive abilities.

Our breathing changes depending on what we have our attention on and whatever emotional reactions and thoughts we're having. Because breath is the only function of our ANS that we can consciously control, and because the depth and rate of breath change along with emotional states, a great deal of emotional and other unconscious content is deeply tied to the breath and therefore able to be raised to awareness and released by the breath.

People unconsciously use the awareness-limiting effects of shallow breathing as a kind of psychological "armoring," since it prevents the brunt of troubling psychological content from rising into one's awareness. Essentially, it's a way of blocking consciousness and dulling painful experiences. Typically years, even decades, of poor self-regulation has meant that our capacity to tolerate states of high nervous system arousal is deeply deficient. A narrow range of tolerance intensifies difficulties we may experience in confronting, metabolizing, and healing from trauma, keeping it frozen in the

body and in this limited psychological bandwidth. This makes us prone to be easily overwhelmed physiologically, emotionally, and mentally, which we deal with by acting out the negative patterns of our Enneagram Type. Keep in mind, it's not only negative experiences that our energy is mobilized in resistance to. We also resist vulnerability, joy, softness of heart, and love. No matter our type and temperament, nearly everyone in the modern world employs a collection of artificial breath-restrictive tendencies.

If our nervous system can't relax, there's a strong likelihood of engaging in behaviors to "blow off steam" that are counter to our development. We'll often numb ourselves, like using substances or excessive internet use, or discharging our energy through compulsive habits or chronic emotional reactions in the absence of authentic relaxation. These behaviors will therefore act as a leakage of energy or presence. When we need to rest, sensation helps us recognize our need, and against the grain of our cultural addictions to stress and activity, we can give ourselves permission to relax with presence and intention, which is crucial for well-being.

When our breath is rapid and shallow, the ANS will not allow relaxation, so first and foremost, conscious breathing helps us to relax. When we're not relaxed, our bodies are tense and numb, and our thoughts and feelings are consumed by reactivity. Inadequate breathing patterns maintain particular ego identifications, effectively starving us of the oxygen needed by the body, and they keep the sympathetic nervous system in over-activation. Because of cultural shame about the size of the belly, most people hold their torsos in with great tension in an attempt to achieve a "flat" stomach. This greatly restricts the diaphragm, enrolling the shoulder muscles to compensate.

Proper breathing requires taking air in without tensing the shoulders. Though these muscles are commonly enlisted in supporting breath, it's not natural or healthy, and it creates unnecessary stress, tension, and leaks of energy. The belly should expand on the inhale and contract on the exhale. Some people have this pattern totally reversed; they suck their bellies in when they inhale and expand on the exhale. Relaxing the abdomen, releasing the tension in our shoulders, and consciously breathing while allowing our diaphragms to fully expand and contract can quickly bring a change to our inner state.

Try it now: When you take a breath, notice where air fills your torso and at what point the inhalation stops. Notice the pause between the in and out

breath, the sensation of breath, and any accompanying sensations, like constriction, rough feelings, or tingling.

As you practice healthier breathing patterns, you may notice your limbs tingling with the same sensation you experience when you sit on your foot for too long. The same principle is operating—some under-oxygenated parts of the body are receiving the oxygen they've been missing. It's particularly common to first experience this in the extremities and face. You'll likely be surprised at just how much of your body responds this way, and, over time, you'll find a dramatic increase in the capacity to sense the entirety of your body.

It's also very common, and a good sign, when emotions arise through breath and sensation practice. It means some part of us is ready and able to begin bringing awareness to parts of ourselves that had been previously repressed or unacknowledged. Stay present to the breath and don't let yourself get attached to thinking about an emotion. While the breath may bring something challenging to the surface, it is also what will allow it to be metabolized, understood, and eventually healed.

Whether we're simply breathing or meditating, thoughts won't stop, but we can learn to let the thought pass. The only way to do this is to stay anchored in the present and to be merciful to oneself for the moments when we get swept away by a thought.

Cultivating inner stillness and releasing stress are very important for freeing our attention and liberating our energies so they can be turned toward our inner life. There's a good reason why meditation requires relaxation: it's so we can be authentically present rather than having to direct most of our inner resources toward managing disruptive physiological and psychological content.

Thus far, we've mostly been speaking to a relaxed nervous system, but it's important to clarify that the quality of relaxation required for Inner Work is not characterized by the absence of effort or physical activity. There are many spiritual practices, like yoga or Dervish movements, that can be extremely physically strenuous, but they require an inner relaxation of attention, emotion, and thought to perform. They cannot be done from a tense body and occupied mind. Such relaxation means giving only the amount of energy and effort required for the task while remaining inwardly free, and it is powerful to experience one's awareness, mind, and heart to be completely

free, still, and present while the body performs rigorous activity.

Many practices of the physical sort call for a precise use of musculature, with minimal tension, deep sensitivity, and an effort to not use emotions like fear or intensity to motivate the body. This provokes a question of the work of Centers and the relationship of our attention to them. How can we remain centered in being so that our functioning isn't a result of being "worked up"?

Breath Practices

Specific breathing techniques can be used to process latent stress and trauma held in our nervous systems. These must be practiced with care and proper training, as Gurdjieff and Bennett were both explicit in warning that excessive alterations of the breath could create major problems in discharging subtle energy, weakening our capacity to contain energies and encouraging energy leaks.

Coherent Breathing is a technique developed by Dr. Garberg and Dr. Brown that helps to balance the two sides of the ANS: stimulating the functions of the parasympathetic nervous system, relaxing our bodies, and healing our psychological stressors. It involves increasing the depth of the breath in the belly with six seconds on the inhale and six seconds on the exhale. Try this for between six and twenty minutes, especially if you're feeling overwhelmed.

Coherent Breathing is a fantastic practice that can be engaged anytime. Adding resistance, by using the tongue to block the inflow of air or by singing or chanting, creates pressure in the lungs that opens the alveoli, the tiny sacs within our lungs that allow oxygen and carbon dioxide to circulate to the bloodstream; expanding their surface area allows an even greater exchange of oxygen and carbon dioxide than normal.

Another wonderful method is Integrative Breathwork, in which I've trained for several years under master breathworker Jessica Dibb at Inspiration Consciousness School in Baltimore, MD. Integrative Breathwork brings the imprint of years of undigested psychological material to the surface, where it can be safely processed. A full session requires working with a trained practitioner, individually or in a group, but some of the basics of the technique are useful when practicing on one's own. Like Coherent Breathing, drawing breath from the belly and full movement of the diaphragm is key. This practice requires breathing in a "circular" fashion that connects the inhale and exhale, without a pause in between, at a slightly faster rate than

usual.

My experience is that this simple style of breathing practiced on one's own can help release stress and tension, providing restorative effects of clear-mindedness, increased energy, and an improved sense of well-being; yet when partnered with an experienced practitioner, a session can become incredibly intense. Depending on the individual and where a person is in their process, experiences can vary from emotional catharsis, archetypal or mystical exploration, or to journeys through deeply traumatic, disturbing past experiences to the freedom on the other side. There seems to be something special about being witnessed or supported by a breathworker that makes this practice especially transformative.

Holotropic Breathwork® is a very similar technique to Integrative Breathwork. Developed by Christina and Stanislav Grof, it's usually done in large groups and is accompanied by music, usually for several hours. This approach to breath often leads the body to release unconscious, body-based memories of traumatic experiences around birth as well as later life experiences that compounded birth trauma. The Grofs have done extensive research and exploration into the impact of these early life stages—which they call the pre- and post-natal matrices, developmental stages before and after birth—on the psyche and their relationship to breath.

You can give yourself a kind of breath "tune up" to expand the depth and range of your lungs. Gently exhale until your lungs are completely without air, and gently inhale by drawing air into your lower belly and slowly continue the inhale up until the upper lungs. Repeat this a few times, and it's an especially useful practice in case of stress or feeling "breath hunger." As you're exhaling, you can bring your thumb and forefingers to just underneath the place where your collar bone meets your sternum and gently but firmly press; these are "jolts." As you exhale, a few rounds of giving yourself these gentle jolts from your breastbone to the solar plexus helps to release tension.

If you've ever been in a yoga class, you were likely instructed to "breath into your feet". Of course, your lungs don't go to your feet, but if you give the practice a sincere shot, you'll find your feet, or any other area you direct the energy of your breath to, feel more alive. This "extra" quality of air that arises from greater awareness of breath, whether it's a by-product of something special in the air itself or just the application of your attention met

with breath to a specific spot, is *prana*. Pranayama, one of the eight limbs of yoga, is the term for a wide variety of breath-directing practices that greatly vivify the quality of our awareness in body, heart, and mind. Putting skepticism aside, moving prana to parts of the body we have trouble sensing or keeping awareness of, like the feet, eyes, or perineum, greatly enhances their feeling of aliveness.

There are endless variations of useful breathing techniques, but what's most important is being aware of our breath. What helps me in my own practice is to imagine having a third lung under my navel. This area is called the *t'an tien*, or *hara*, in the traditional medicines of China and Japan respectively. Instead of trying to always remind myself to breathe deeply, it helps me to familiarize my body with the sensation of breath in my lower belly. After years of practice, when I do breathe without depth, the lack of sensation in my belly reminds me to re-engage my breath consciously.

It is necessary to underscore that the mind can only help direct our awareness, but it can't maintain our presence on it's own; it will inevitably become distracted. Presence must come from rooting oneself more deeply in the body and sensation. When we learn to swim, we are first shown and guided by someone, but our capacity to swim doesn't come from our minds instructing our bodies to "kick now." The understanding of how to swim installs itself within our bodies, in our moving center. Likewise, proper breathing and mindfulness of breath requires the body to be awake and engaged via sensation.

Spiritual practice, and conscious breathing in particular, confronts assumptions, habits, and core structures of our ego-identity. It brings unconscious material into awareness, which can be deeply challenging, and yet, conscious breathing is also the best anchor we have for stabilizing presence in the midst of emotional upheaval. Presence doesn't always feel good, and it's not a state of being undisturbed. When features of the ego are challenged, it can be very disorienting. Questions about our identity and powerful feelings of anger, shame, fear, and inadequacy can surface. The experience can be unpleasant, even painful, but it is a sign that change is underway.

When previously unconscious material arises to awareness, it is an opportunity for integration. When experiences that once felt threatening to us are able to be met with presence in the three Centers, we almost always find

that even the most painful and traumatic events, when we're ready to face them, often become our greatest strengths. The most troubling psychological content can be integrated to be the fertilizer of our development, where we can take in and retain the parts of the personality that are useful and necessary while leaving the compulsive, compensatory parts behind.

When a self-concept changes, it is common to experience feelings of emptiness and deficiency. It feels like a loss, because we have lost a psychological structure. Self-images are part of our psychological structure, and they have their purpose, but when we become identified with them, they're placeholders that typically cover a wound or a lack of integration of Essential Qualities. This means we have a choice. We can experience the emptiness as something fundamentally wrong with us; or, by staying present to the absence, the accompanying uncertainty and the disorientation, without trying to fix it, it becomes a window into a more subtle aspect of our being and expands our selfhood.

Unfortunately, the vast majority of what is advertised as "spiritual work" is simply the development of the personality, largely in the form of stress management. Most "spiritual" stress management is aimed at making our functional, accomplishing personality smoother and more efficient. A healthy, strong personality is a necessary foundation for the cultivation of being, but we mustn't confuse spiritual development with making our personality more functional. Managing stress, and with that, healing psychological wounds, is crucial. Developing the personality is a critical and concurrent work with spiritual development, but it is not the same thing as the work to develop a free inner life.

Healing our personality is akin to healing our physical body, and they are inextricably linked. Like the body, the personality is a psychological "container" for essence to function in the world. Personality must be seen impartially and compassionately, and its neediness and distress must be responded to with presence and kindness. Personality cannot presence itself. Over time, we can develop a center of presence in ourselves such that when personality does go through its inevitable shake-ups, we don't lose our rooting in presence.

As you read the final chapter, I invite you to stay connected to the sensation of your breath as best you can.

8. (Dhawq, ذوق)

10

THE OPENING OF THE WAY

"Being a plant of heaven on earth, man has the divine element within itself, namely, the hidden Eye of Horus, the heart-intellect (nous), synonymous with a daimon in man. This intellect, when awakened through recollection, purification, philosophical exercises and knowledge, leads the soul back to its own archetypal star from which it has descended. This is the central aim of philosophy: the homecoming or return to one's native star" (Uždavinys, 2008, p. 284).

When instinctual agendas take on the significance of essence, it can be nearly impossible to Self-Remember, but because instinct is constantly operating with matters of life or death, of well-being or deprivation, individuation isn't possible without properly honoring the important role of instinct. These two aspects of our nature, essential and instinctual, must cooperate, but the influence of traditional religion has left us in a spiritual hangover in which we treat the animal part of us as lowly and base.

How to reconcile our spiritual nature with our worldly, animal nature has been the central inquiry of the Western spiritual traditions. Instinct can be a better support for our spiritual life when it is given respect and care instead of an attitude of moralistic judgment. Essence is what is natural for human beings, so remembering mercy toward ourselves with disciplined inner work can help us to bring cooperation between instinct and essence. A well-regulated body sets the conditions for a well-functioning personality, which can make space for a vital inner life.

Instinct (and by extension, personality) is not the enemy, and while instinct must learn to correspond with essence, anything that pits essence and instinct at war with one another is not authentic presence. Our aim is cooperation between essence and instinct: presence with both. What we work against is our tendency to identify, to fall into attachment or aversion, like or dislike, while being compassionate with ourselves in the process. The animal and the angel are inherently connected and must find their appropriate and harmonious relationship for us to recover our authentic humanity.

Resisting the pull of instinct can help us cultivate inner strength, and these

kinds of practices, fasting, celibacy, and solitude as our token examples, produce inner friction that brings disparate elements of our being into greater awareness. Resistance alone is not enough for Self-Remembering. Inner life also requires becoming empty of self, making room by diminishing the centrality of the personality and the fuss over the ego-identity that we habitually spend so much energy preoccupied with.

If our need to transform is sincere, then it calls for unhooking from the whole apparatus of "I" that we've crafted for navigating instinctual affairs: the ego. This isn't dissociation, because it calls for being more present with our experience than the ego is capable of. It's a paradox of being more intimate with our experience than ever, but the "I" that can actually be more intimate is more personal than the ego while also independent of many of the specific features that we usually take to be "ourselves".

How do we make room within ourselves from the activity of the ego for a space for essence to make itself felt? This question brings us back to the "wrong work" of Centers discussed in Chapter One. Identification with the Instinctual Center effectively contaminates the Emotional, Intellectual, and Moving/Body Centers with an automatic character. This limits the Centers' capacities and obfuscates consciousness, leading to inner confusion and a lack of inner spaciousness. So our work begins with restoring the rightful balance and function of the Centers.

When it comes to working with the Enneagram and the Instinctual Drives, it at first seems that we're working primarily with the body. But through this, we liberate the heart, which, in the trance of the ego, sources our identity from the instinctual self. The heart is the Center that is probably the most challenging to work with because the heart is the part of us that either embraces our authentic identity or gets identified in the falsity of the ego. This is captured in many of the ways we speak of the heart. When something strikes us deeply, we say our heart has been touched. When we don't value something, our heart isn't "in it." We call the core, center, or essential characteristic of something its "heart." When we love someone, we feel tethered to them from the depths of our being and they become "close to our heart."

Based on the way we express the experience of the heart through language, it becomes apparent that there's some universal intuitive understanding that the heart is what feels personal, that it has discernment about what's authentic

and is experienced as the doorway to essence. The heart can recognize inner truth when it can stand on its own terms and experience itself apart from the agendas of the body and the instincts. In domino fashion, the liberation of the heart frees the mind from its narrow ego-focus.

In nearly every spiritual tradition, the deeper heart is recognized as the pivot between the manifested reality and the more subtle facets of experience. In Ancient Egyptian judgment of the soul before the god Osiris, the heart is weighed against the feather of the Goddess Ma'at (truth, divine order). The judgment is not based on whether one was simply a "good person" but whether one's heart was in correspondence with objective reality. In Kabbalah, the marriage of Heaven and Earth happens in the domain of the heart (Tiphareth). The Sufis describe the spiritual path as "dying before we die." Freeing the heart from worldly, instinctual preoccupations is the first of four great liberations, or "deaths" (fana), in Sufism. This, in part, is because in transformation, one discards and "dies" to the identities the heart has become entangled in. Each stage of deepening the experience of self involves a loss, both of who we thought we were and how we live in the world. As the heart surrenders its constraints, the experience genuinely feels like a kind of death because it is a sacrifice of the preeminence of personality. We must welcome the loss from a stronger faith in what might arise from the unknown than clinging to the familiar. The heart has to recognize the necessity of risking the false in order to obtain the real. It has to have the willingness and courage to tolerate a radical sense of loss and emptiness.

Such emptiness is a requirement for inner freedom. The ego only recognizes egoism, but true Consciousness is free of egoism, revealing profound depths of startling inner emptiness. It's not that one no longer has a personality, but there is no longer an identification with personality. There comes to be a loss of the "I" that usually takes itself to be the one having an experience, and instead, one comes more deeply to experience oneself as a node or window of a much larger consciousness that is simultaneously impersonal and intimate.

Instinctual agendas never go away, but they become more transparent, which grants us the capacity to acknowledge their importance without losing conscious awareness of essence. The right struggle in us can produce a separation between the functional ego needed for handling instinctual concerns and the essential self.

For the right struggle to occur, we must take seriously *the need to be conscious of ourselves*. In the sleep of ego, we often feel a longing for essence, but it remains vague and is overshadowed by the next instinctual thrill or crisis. Our aim must be to vivify our need for essence so it can co-exist with our already-strong instinctual yearnings.

In this chapter, my aim is to take all the territory of type, instinct, and the complexities of the deep psychological forces at work in the ego to describe how, once we have established some practice with the body, a certain bit of freedom from our preoccupations with instinct can begin to change our sense of self. From the grounding, sensing, and healing in the body, a new order of inner work is called for that involves making space inside for something the heart and mind can come to recognize as its authentic home, apart from any mediation on behalf of self-images, reactions, or concepts. It is a striving that is much less physiological and psychological and more a venture into true spirituality.

Before continuing on in this chapter, I want to suggest that you tune into the physical sensations of your body, staying connected to your breathing. Become present to your mind, not just your thoughts, but to the "medium" of the mind itself. And, if you can, be present to your heart and feelings, even if it feels blank or empty. Be in all three Centers, as best you can. See if you can apply what you've been studying.

Likes and Dislikes

One of the chief results of identification with the Instinctual Drives and wrong work of the Centers is the slavery to our likes and our dislikes. Each Center operates on polarity, according to J.G. Bennett. The Body/Moving Center has a polarity of active or passive; the Instinctual Center acts on pleasure or pain; the Emotional Center swings between like and dislike; and the Intellectual Center has affirmation or negation.

It is necessary to understand the ego-based experience of the heart before we can peel back the layers to see what more the heart can be. Likes and dislikes are based on the heart's reactions to the preferences of the Instinctual Drives: we like those things that support our instinctual aims and dislike things that threaten those aims or bring discomfort. We strive for what we like, and we avoid or fight against what we dislike.

The shape of our lives is sculpted in response to what we like and what we dislike. There's nothing wrong with having likes or dislikes, and they're not

meant to be transcended or ignored because they provide valuable information for daily functioning and well-being. They can't be avoided or gotten rid of no matter how hard we might try. Yet when we allow ourselves to simply be machines responding to instinctual concerns, the whole course of our lives, inner and outer, is dictated by our preferences.

When we are identified with our personality, we believe that when our Dominant Instinct wants something, it is "I" who is wanting. There's no inner separation between the agenda of the Instincts and our own consciousness. This keeps identity and our capacity for presence within a very narrow boundary, and as our inner work deepens, the work itself can easily be turned into another "like," co-opted as a prop for our ego.

This limits the heart's experience of itself, so when the heart is bound to instinctual agendas, the Body and Instinctual Centers aren't doing their "right work," leaving the heart to take on the Body Center's job of reinforcing autonomy and ego-boundaries. When there is a lack of presence in the body, we experience a lack of personal autonomy, so the heart takes up the role of asserting ego-boundaries via emotional reactions against the people and situations it wants to "keep out." This accounts for a great number of people's hatreds and neuroses. Even the hatred often directed toward a former romantic partner is often the result of the heart being used to create separation. On the flip side, many of our "likes" and positive emotions are simply ways of building our ego up rather than taking in any genuine satisfaction.

Our Intellectual Center likewise becomes bound to instinct. When the heart is mistaken in its identity, the mind fails to take in impressions outside the bounds of our egoic self-concept. It gets hijacked by instinct-based preoccupations, ideologies, and rationalizations to account for emotional issues. The heart and the mind are meant for more.

Freedom from likes and dislikes means that our consciousness is not bound to instinctual preferences. This also means the heart is released from being wholly tied up in emotional reactions to instinct so we don't take everything personally, i.e. as a statement for or against the ego. When the heart is more aligned with our true identity in essence, the mind is able to register a more subtle range of impressions and deeper kinds of knowing.

All day long, we're reacting to and manipulating our experiences based on our preference rather than simply being present to what's arising for us in the

moment. Ironically, most of our suffering is caused by our attempts to avoid suffering and unpleasant experiences; it's remarkable how suffering lessens when we cease to resist being present with what we don't like. The slavery to likes and dislikes is another perspective for understanding the Enneagram Type's Passions paired with our instinctual stacking.

The topic of our slavery to likes and dislikes was a big part of Bennett's (1977) teaching:

> *In the ordinary mechanical way of life, we say we will go along with the things we approve of and avoid the things we disapprove of.* ***Like and dislike is a kind of guardian, a kind of warden that keeps us in prison*** (bolding mine). *As long as we are daunted by this, we remain in the prison of our own imagination. When we are bold enough to walk through, we see that the warden has no power to stop us and we can go free.*
>
> *Freedom is not the abolition of desires, but the presence in oneself of something which can choose; which is not drawn toward what it likes, or repelled by what it dislikes, but is able to choose impartially when to take, when to refrain from taking… If I dislike some situation and I avoid exposing myself to it, I am no longer free and I even throw away the chance of freedom…*
>
> *If I wish to have inner freedom, I must be able to do anything, not only the things that interest me and attract me. I must be able to do anything that I choose to do. The way to be, to real objective living, goes through this door; the door at which we leave behind the likes, the dislikes, and the rest. What do I mean by leaving them behind? I mean by this that there begins to grow in us something which is quite free and untouched. That is the beginning of reality for us.*

When freedom is real, inner life is not limited by one's likes or dislikes, or anything else for that matter. The consequence of identification with likes and dislikes is that our lives become narrow and our comfort zones small. Most importantly, essence is perceived as only being present when things are "good," i.e. working to the ego's favor.

A pillar of our lack of inner freedom is an inability to experience essence in every part of our experience because the ego views essence as conditional. As we become more awake and free, we become sensitive to essence on more levels and with greater nuance, which includes experiencing it when things

seem the darkest and most difficult. Rather than the mind reframing events to be more pleasant than they are, the inner eye becomes more able to comprehend events with greater objectivity instead of through the filter of preference.

The struggle against likes and dislikes is truly challenging work, but the freedom is enormous. If self-centeredness is our prison cell, identification with our likes and dislikes are the bars. One of the most powerful of Gurdjieff's aphorisms is "*Like what "it" does not like*" (Gurdjieff, 2001, p. 273). "It", of course, refers to the ego. Liking what the ego does not like is not advocacy for masochism, nor of doing things that are harmful to ourselves, but of making intentional efforts to be present with what produces an inner struggle. Doing so gives us more energy for transformation because it strengthens our capacity for sustaining presence, attention, and intention. It also brings us into direct contact with the reactions and inner habits that prevent us from being present so that we can't hide from ourselves so easily.

Buddhism has its own formulation of this same principle in what the Buddha called the Eight Worldly Winds. Sources differ in their descriptions, but generally they are taken in pairs and expressed as Gain and Loss, Success and Failure, Praise and Blame (alternatively, Fame and Disrepute), and Pleasure and Pain (or Joy and Sorrow). Like wind, they are constantly "blowing," always shifting and changing, moving in one direction or another, and if we are not anchored in the essential, we can easily be taken by these winds. They are "worldly" in that they are based on the material preoccupations of the Instinctual Drives. Clarifying how we personally experience and define gain, loss, success, and failure—as well as seeing where the ego requires praise or self-blame, or, on the other hand, to idealize or to malign others—provides invaluable material for seeing where the ego wastes our energy.

In the Gurdjieff Work, a practice that is useful for creating inner friction needed for uncovering the true heart from the reactive heart is the "non-expression of negative emotions." This doesn't mean being positive all the time or only saying nice things. What characterizes a negative emotion is that they are emotional states that are in reaction to our perception of how well or how poorly we believe our ego is in getting instinctual aims met. This challenges our usual view of what a negative emotion is. They are not simply emotions that are negative in character, like anger, fear, or boredom, nor are

they necessarily unpleasant. The majority of pleasant-feeling emotions count as negative emotions because on the level of ego, most of our emotional life is taken up by reactions to our instinctual needs and preferences, and when this is so, our emotional life is always experienced in relation to a self-concept. They are just another form of slavery to likes and dislikes. We pump ourselves up or tear ourselves down. Whether we are building our personality up or deriding it, the ego remains center stage.

Negative emotions are necessarily one-dimensional, meaning that experience of one negative emotion excludes the experience of another. So we are either happy or sad, fearful or relaxed. This is in contrast to feelings like joy, in which sorrow and remorse can co-exist with gratitude. We are either all-happy or all-sad. We are angry or we are peaceful. Often, they become their opposites: love turns to hate, hatred becomes an attachment to the object of hatred. From ego, nearly all of our emotions are a response to how good or bad, how much benefit or loss, how close or far to our goals we are.

Although the same words are often used for describing both feelings and emotions, they are different experiences. Emotions are responses to the physiological state of the body like tension, distress, or pleasure, according to neuroscientist Antonio Damasio (2003). Responses to stimuli—whether external, like a threat, or internal, like an injury—generate electrochemical changes to body states, and these changes result in action programs, drives with corresponding emotions that are employed to help us survive and self-regulate. When we become identified with emotions, we're identified with the body and Instinctual Drives. In contrast to emotions, feeling—like joy or grief—emerges from a shift in one's experience of oneself.

Feeling, then, is experienced as the heart being touched, not just a reaction to the self-concept. Feelings, in contrast to emotions, have more freedom from the ego and have less mediation and self-concept between one's experience and oneself. If differentiating between emotions and feelings from this point of view seems arbitrary or fuzzy, one need only look to children for an example. Young children have incredible sensitivity, clarity, and depth of feeling. Anyone that has spent any time with young children knows how incredibly pure the quality of their feeling's responsiveness to the moment is—their love, their sorrow, their joy, their kindness, their gratitude, their hurt, etc. But when it comes to their emotions, young children are nightmares.

They have meltdowns and tantrums and fits, which are all reactions to their Instinctual Drives and inability to self-regulate. They are tossed around by their newfound and still-developing instinctual needs, and they're reliant upon their parents to help them identify, articulate, and steer them toward greater independence.

It's not to say that we must squash negative emotions. We couldn't do that if we wanted to, and experiencing our emotional life at arm's length is no better partnership of essence and personality than indulging in instinct is. We need to have the equanimity to be continuously conscious of our feelings; the "life" of the heart should be ever-present, partnered with the body and mind instead of only entangled in reactions to likes and dislikes.

By not expressing negative emotions, we withhold fuel from our identifications, so the energy that would otherwise be given over to emotions can be used for presence. This practice shows us how much of our personality is made up of venting, complaining, or otherwise propping up our personality. Over time, not giving extra significance to any self-centered emotional states has the effect of making them less compelling, less of a "big deal," so our interest naturally turns toward the heart's depths, not just the waves on its surface. We also come to see how much of our usual sense of self is made up of nonsense and egoism, which helps us to be more willing to let it go.

Impartiality and The Virtues

The self-centeredness and reactivity of the identified heart, confined by its likes and dislikes, are the ways the ego protects the heart by keeping its range of experiences limited, familiar, and under the ego's control. In contrast, the paradox of the awake heart is that while we "are" our identity, it is not something the ego has control over. It doesn't "belong" to us.

The truly free heart is free even from ourselves and any attempts to control or shape its experience. For example, when we fall in love, when we are stirred by great compassion, or when a child is born, the heart's protective stasis is shattered and we undergo a fundamental shift in who and what we take ourselves to be. The ego is not in control in such circumstances, and that's partially why we're both fearful of and attracted to these kinds of experiences. They upend the familiar sense of who we are and alter the ego's plans. This is terrifying for the ego and a huge risk to the habitual channels through which we secure instinctual resources. The more the ego attempts to

fashion an identity instead of allowing essence to take its place as the rightful source of identity, the more alienated we become from our capacity to be ourselves in a simple and direct way.

We usually relate to the heart with a kind of impatience, trying to get it to feel a certain way, like the cruel trainer of an abused animal. We either cage our hearts away in a misguided effort to protect them, or we force ourselves to feel certain ways to maintain an ego-agenda. A conscious relationship to the heart is like being the heart's custodian, making space to receive the revelation of the heart's mysteries and complexities. We all know how easy it is to forget to check in with our hearts or to fail to give the heart proper time and care to feel, heal, and to allow itself to be known. When the mind takes an impartial, curious attitude toward the heart, away from narratives and stories, the heart can be open, vulnerable, and unsheltered with its own feelings, its own contact, and its own love, felt on its own terms.

This is terrifying to the ego, so whether our Enneagram Type is one that numbs the heart or one that over-identifies with emotional reactions, the ego resists the freedom of heart in order to keep the sense of identity stable and limited. Our Enneagram Type's Passion is the characteristic pattern of how we resist authentic vulnerability and a truly Sensitive heart.

The awake heart is impartial, but impartiality isn't a lack of feeling or emotion. Impartiality is when the heart values its connection to essence more than the ups and downs of instinct, so that nothing rocks our connection to essence. We're able to be awake and in touch with reality no matter our circumstances, within or without, free of evaluation or striving for certain results. Impartiality itself is both a practice and a result of practice, a consequence of a shift of identity from ego to being. It's not something we can merely will ourselves into, nor is it up to a specific technique. It's the result of acclimating ourselves ongoingly to return to a substantial base in presence. We can say that we have an inner life when something in us can be unconditionally present.

The **Enneagram of Virtues** is one of Oscar Ichazo's four original "enneagons" upon which the modern Enneagram of Personality was derived. The Virtues characterize the authentic state of the heart, the quality of the heart when it is free and impartial. The Virtues aren't exemplary moral qualities, like in our modern usage of the word; rather, they are qualities of the heart on its own terms, corresponding with the nine types. They represent

“how we are human” when we are coming from essence. The Virtues are in contrast to the Passions, which represent the heart’s identification with the instinctual self.

Unless specified, the traditional names of the Virtues used by Ichazo are: **Innocence**, for Type Eight; **Engagement**, for Type Nine[9]; **Serenity**, for Type One; **Humility**, for Type Two; **Authenticity**, for Type Three[10]; **Equanimity**, for Type Four; **Non-Attachment**, for Type Five[11]; **Courage**, for Type Six; and **Sobriety**, for Type Seven.

The Virtues of the heart have a long tradition—stretching back at least to the work of Plato and Aristotle, maybe even back to Ancient Egypt—and were a foundation for some of the earliest mystical teachings of pre-Roman Christianity. Virtues were often presented as opposites of Passions, as exemplified in the title of Evagrius Ponticus’s work *On The Vices Opposed to the Virtues*. This same early Christian monastic is the person in whose work we find a clear predecessor of the Enneagrammatic Passions: the eight *Logismoi.*

The concept of Virtue as that which counterbalances passion was important the Stoic philosophers, who described the aim of *apatheia* as an inner attitude of resolved non-disturbedness of the soul in the face of life’s externals, impartiality brought about by aligning one’s will (*prohairesis*) with “nature.” It characterized an inner freedom through a transformation of the emotional life, very much like the Hindu practice of *Vairagya*, where one turns inward and away from an investment in the phenomenal world. *Apatheia* was later used by Plotinus to describe the soul’s freedom from negative emotions when it achieves a purified state (Sorabji, 2002). Since Oscar Ichazo was vague about his sources and influences, it’s unclear whether the nine Virtues he ascribed to the Enneagram were his own terminology or derived from another source.

The Innocent Heart

The Passion of Type Eight of Lust describes excessive force, and the Virtue of Point Eight, universal to all the Types, is Innocence of heart. When we cease attempting to impose our will onto events as they unfold, we encounter reality as fresh, unfiltered, and unprejudiced, and we are open to being affected without resistance or manipulation. Our heart is a willing participant in the moment, wherein each moment is recognized as unique and unlike any

moment before it or any moment to come.

The Engaged Heart

The Passion of Type Nine is Sloth, the resistance to fully inhabiting the moment. The Virtue of Point Nine, and a universal quality of the free heart, is Engagement. When the heart is free of reaction, it no longer needs to protectively disassociate from the present moment. The heart no longer stands outside, but enters fully into its own presence, participating with the full range of expression and impressions available to it. The heart recognizes its presence as being of the same presence of reality, not a separate thing or self.

The Serene Heart

The Passion of Type One is Anger, a frustrated resentment that things aren't as the ego believes it ought to be. The Virtue of the Point One is Serenity. The free heart remains in integrity with itself among the conditioned and unconditioned aspects of experience. It is an undisturbed heart, abiding in the experience of essence. This doesn't mean being passively okay. It is simply never being shaken away from essential nature, despite whatever is happening. By receiving the fullness of the moment, we can better know our contribution and function with it, responding to that knowing without the presupposition of a separate self, standing aside apart, judging what should be happening better than reality.

The Humble Heart

The Passion of Type Two is Pride. It is holding a partial view of oneself by drawing attention to the qualities one believes are good and loving, while overlooking and neglecting motivations one doesn't want to see in oneself. The Virtue for Point Two is Humility. The word "humble" derives from the Latin "humus," meaning earth or ground. This is the heart grounded in the reality of the day to day, the moment in its entirety, attached neither to concepts of good nor bad. This is the realistic heart. Because it is abiding in essence, it doesn't need to grasp for it. It's not over-extended, not trying to be more than it is, and it includes all of what one is.

The Authentic Heart

The Passion of Type Three is Vanity. It is the devaluation and abandonment of the heart in an attempt to grasp for an ideal that isn't one's own. The corresponding Virtue is Authenticity, which refers to the heart that is home in who and what one is. There is no striving to improve or to be more than one

is. The heart no longer seeks definition by anything other than its own being. This doesn't mean no longer taking action, but it means acting and functioning in a way that is connected to the whole of oneself. One's possibilities and potential are not in the future, nor are they only real when yielding concrete results. There is a sense that one's very nature is value and one's living is a direct expression of that value.

The Equanimous Heart

The Passion of Type Four is Envy. Envy describes the ego's reactions to the inadequacy of the personality or self-image as a substitute for one's own being. The Virtue of Point Four is Equanimity, and this is the strength of the heart to be present with and hold a vast array of impressions without being caught, identified, or swept up in them. The mystery of the heart is that it expresses itself and arises from a bottomless depth, so when we are living as essence, there is nothing that can break contact. When the heart is installed in equanimity, the heart can be with the full expanse of joy and suffering in their detail and dimension. The heart feels no need to shape or grasp experience.

The Non-Attached Heart

The Passion of Type Five is Avarice. Avarice is reacting to the personality's inadequacy in being a source of guidance and orientation as a substitute for essence. The Virtue is Non-Attachment, and this is the quality of the heart that is totally in the midst of reality without recoil, without needing our experience to be other than it is. It is an emptiness of agenda and a radical curiosity to bear witness to how essence is expressed in time and space, recognizing and welcoming the transience of it. The non-attached heart means that one doesn't need to separate itself from their experience.

The Courageous Heart

The Passion of Type Six is Fear. It is the ego taking itself to be separate from being, demanding evidence and reassurance that it is not separate. The Virtue is Courage. The Courageous heart is the enduring heart, the heart that requires nothing beyond the knowing that one is essence. This knowing, paradoxically, arises from its endurance, its unconditional being with the moment. Our heart's devotedness to itself is faith in the highest sense.

The Sober Heart

The Passion of Type Seven is Gluttony, and it represents the heart looking outward for fulfillment and unable to be satisfied because of its very outwardness. The Virtue of Seven is Sobriety, and this is the heart installed

and abiding in essence, embracing the fullness of the moment from a deep receptivity, rather than voraciousness. It's a deep intimacy with every impression and detail. There's no need for anything else that comes from a reverence for what's here, not anticipating or escaping.

The Virtues describe the heart that is impartial and free, but rather than being some kind of developmental "finish line", they're attitudes that must constantly be practiced. The Virtues do not arise automatically; they are the result of maturation and intentional efforts to purify the heart from the habituated associations that define the dysfunctional blending of instinctual-emotional energy.

Instinct is automatic and associative, and because the Passions stem from instinctual energies, they are too. The Virtues are opposite. They are expressions of the Sensitive Heart, the quality of Sensitive Energy referenced in Chapter Two—the heart that makes direct contact with the events of its experience because it is installed in a "higher world" than automaticity. The integration of the Virtues means our heart is strong and sensitive enough to be with any emotion or feeling without becoming identified.

The Virtues are the most accessible gateway to the experience of self as empty, as a vessel through which a deeper eye can see. This is precisely why transforming the heart is the centerpiece of our work in presencing our Instinctual Drives. As expressions of emptiness of the heart, the Virtues allow for the "me" of the ego to get out of the way of "I", authentic Consciousness.

Whether we have a taste or a prolonged experience of Virtue, they are never permanent. There's a Zen saying that "*enlightenment is the perfection of practice*," meaning that our awakening is never a station, always a process, and one that requires intention and effort. Only ego seeks to "rest" from striving to better know reality, because it is not sufficiently in love with it.

Sacred Need

The Instinctual Drives are non-negotiable and crucial for our survival and personal fulfillment, but without inner efforts, physical needs override our need to deepen our consciousness. Our Instinctual Drives are products of the needs of the body, but they become confused with another order of need—an essential need *to be.*

Inner work requires a prominence and centrality in one's life for it to be transformative. The Instinctual Drives demonstrate that there's wisdom in need. Need provides a consuming motivation for fulfillment. As with

anything, unless we have a sufficient motivation for something, we won't give it adequate time and energy. To have the will to strive for presence in every moment requires *feeling the need to be present.*

On this theme, scholar Sara Sviri describes Persian mystic and poet Jalāl ad-Dīn Muhammad Rūmī's take on spiritual advancement in her book, *A Taste of Hidden Things* (1997): "*In order to attain the sought-for inner transformation, the seeker has to live in a state of conscious neediness…*" (p. 190). This means fostering an inescapable contact with Essential need, not just the mental comprehension of its necessity, but an infusion of our need and love of the Work into every moment, every breath.

About conscious neediness, Sviri (1997) further writes,

> ...Rūmī *stresses that when this need awakens, rather than fulfilled it has to be sustained. Need, he argues, creates the primary vehicle of change, evolution, and growth. Without need there is no desire; without desire there is no movement. Therefore, to perpetuate the state of need is more conducive to change than to satisfy it… In order for an evolutionary change to occur, the need has to be immense and conscious.* (pp. 206-207).

The motivation for transformation can only come about through the recognition of a buried but profound need for consciousness. Excavating and being without shame in the face of our need means taking inner work from a hobby to a path. Allowing the need to grow is uncomfortable and inexhaustive, but our choice is to numb ourselves to sleep or to Work to awaken.

The need for essence creates friction against the ego's status quo, and the discomfort it produces tempts us to numb out with instinctual pleasure and drama. Gurdjieff warns against this tendency in his book entitled *All and Everything Vol 1, Beelzebub's Tales to his Grandson*, in which he describes the "evil inner God" of entranced human beings as the impulse to "self-calm." We try to resolve our distress and inner conflict too quickly. Some self-soothing is fine, but doing so while failing to listen to what our distress signifies puts us back to "sleep." It serves as a premature relief that perpetuates a cycle of temporary respite and ignoring spiritual crises.

Rather than submitting to self-calming, we can take guidance from Sufis like Rūmī in distinguishing spiritual needs from physical ones by inflaming our essence's need to Self-Remember, to awaken a powerful longing for

change in order for our Work to acquire the force and prominence necessary to lead to real transformation. It must be powerful enough that we are willing to allow parts of ourselves to die so something deeper can be born. We can allow it more force and power, to let ourselves be consumed in the face of our great need for essence.

When self-observation and inner work practices are paired with a map as effective as the Enneagram and the Instinctual Drives, we start to see more deeply just how helpless we are in the face of our ego-patterns. We begin to gain a sense of how much we are cut off from and how much suffering we create for ourselves and others. About the recognition of our lack of inner freedom, Sviri (1997) writes,

> *Mudtarr is Arabic for "constrained," for someone who is in a state in which he can make no choices… [W]hen the seeker sees that all his efforts to attain God are futile, he reaches a point of despair, a point of total helplessness. He comes to realize that his very effort, necessary though it is, is the root of his failure; his very attainments are the cause of his failing. He discovers all effort springs out of will, and will is a manifestation of the self, the "I", the nafs… Out of despair the seeker lets go of all claim to know how to proceed or what to do. He is stuck, he is a mudtarr* (p. 24).

Our Instinct-Enneagram Type is our constraint. We usually submit to self-calming in order to avoid seeing how constrained and powerless we are. We jump too quickly to give ourselves credit for our degree of presence. To be awake to "constraint" is very sacred. It means really seeing the full scope of the limitations on consciousness with impartiality, which is the precondition for authentic Self-Remembering. To be conscious of constraint is to lose faith in the ego, to know it as illusory, and only then may one fully surrender to a deep need for essence. Our hunger for freedom is proportional to the recognition of our constraint, and it is our need alone that motivates our Work and provides the willingness to self-empty.

Deep witnessing of the ego's lack of sovereignty brings **conscious humiliation**, when consciousness loses faith in it as the artificial source of its identity.

> *The point of emptiness and despair brings about a liberating detachment from ego-centered impulses. Alongside the despair one savors for the first time the taste of freedom from the bond with the nafs [ego]. Despair*

over the loss of power to control his destiny allows the seeker to become free of inner as well as outer blame or praise. From here he can fall no further: if he fails, he fails; if he is accused, he is accused; if he is misunderstood, so be it. These things are no longer seen solely from the angle of the self. In spite of the depression, a new horizon appears on the seeker's consciousness (Sviri, 1997, p. 31).

When we come to terms with how we've allowed ourselves to be alienated from its depth, our heart is affected by **remorse**. This is the remorse of having turned away from what's essential, bearing the cost of having invested in patterns and delusions in place of being, and how, in doing so, we have betrayed the things we love most, i.e. essence, love, and consciousness. Remorse of this kind is not feeling bad or guilty. It is letting the consequences of having turned away from real inner life sincerely impact the heart. Remorse deepens our humility, cleans our heart, and empties us of egoism:

When the feeling of want, of inner poverty, of missing something essential - like air for breathing - takes over, and especially when it takes over after a life of great achievements, then a turning of the heart, a sincere tawba occurs…. To retrace one's steps, to recognize one's errors, is a crucial point on the path. This is where the real transition takes place. In Sufi terms this stage is named tawba, repentance, a conversion of the heart (Sviri, 1997, p. 87).

Seeing the cost of sleep may instill a yearning for inner freedom. When the heart comes to recognize its current state, fixed in personality, it can no longer remain satisfied with forgetting itself in habit, nor can it stand for anything that leads it astray from its authentic nature. Without a loss of faith in the personality as the rightful home of "I," inner work and spirituality will remain only a hobby rather than the resolute forces they must be. In a movement akin to falling in love, everything must change and fall under a new order of being. In the language of the Fourth Way, this longing of the heart for its source is called **Wish**.

Essential constraint clarifies what the undertaking of inner work means and presents a radical challenge to the ego's usual notions of growth, progress, and development. The seeker realizes that even one's own efforts for inner work are from and used by the ego. Because awakening is not a result of the ego's efforts, the ego can only prepare itself to **self-humiliate**, to become

conscious of its insubstantiality, puncturing its self-importance and self-centeredness.

Transformation is the result of the surrender of the ego, and it is therefore an act of grace. Individual strivings are important and vital to transformation, but it isn't like gaining spiritual points which culminate in the desired payoff. Instead, our job is to make the will for inner work an irrevocable drive deep in our being, a kind of "spiritual instinct" with enough intensity that we prepare the ego to cede ground and make space inside.

In seeking to awaken, we come to recognize that the Work is not an effort to accomplish something. Inner work itself becomes a new foundation of our being, like breathing for the soul. As Gurdjieff warned, "*For most people… the chief obstacle in the way of acquiring self-consciousness consists in the fact that they think they possess it...*" (Ouspensky, 2001, p. 142). To direct our awareness back to how enslaved and constrained we are is to consciously and compassionately bring any pride down to earth.

As the ego's insubstantiality is gradually revealed, it yields to essence as the foundation for identity. When consciousness rightfully recognizes essence as the source of itself, the personality and the Instinctual Drives can take their "proper relationship" to it, as vessels through which essence can function and participate in life. When we can experientially grasp that the Instinctual Drives and the personality are not the core of our being, but rather tools for survival and functioning, we can resolve to let go of the anchors of identification and risk a radical, but sometimes uncertain, freedom.

Conscious Humiliation

Until that rain-soaked canoe trip over a decade ago, my search for meaning had been prompted by a rejection of the banal and superficial, seeing the material world as broken and agonizing over the disparity between my inner world with the outer one. Even though I was only eighteen at the time, when my friends introduced me to the Enneagram, I understood that the style of my struggle to uncover something real had been merely an enactment of pre-programmed patterns of my type. It was then that this reflex—to uncover depth through turning away from something—came into question.

It took many years for my conviction to fully form, but I became aware that I had to find a path that wasn't yet another acquiescence of my consciousness to these patterns. I had to be free, but first I had to dispose of my prior assumptions about what inner freedom was so as to unearth a whole

new sense of what freedom really is.

In venturing toward what I had previously felt to be at odds with my efforts to be my "true self," namely my physical embodiment and moment-to-moment circumstances, I experienced the concentration of a presence within me, something within that could *be here* with implied effort and intention. This presence included both my precious subjectivity and my newly valued outer experience while being altogether something more substantial than both, imbuing my awareness with a newfound significance, vibrancy, texture, and connection. It was through these efforts to inhabit my body with presence and physical sensation that I came to see that being "me" depended on nothing but the strength of my Wish supported by ongoing inner efforts.

Even so, while I could hold a powerful quality of inner collectedness after meditating or being on a retreat, it would dissipate. Sometimes the inability to hold this extra energy would even make the reactions of my personality more intense. A new struggle presented itself: how could I move beyond a cycle of falling asleep and partially waking up, so that there was something intentional always within me? Further transformation required working against the automatic features that siphoned inner energies, so that I could have some power over them instead of them having power over me. It required **sacrifice**.

Sacrifice in an inner sense that opens the door to greater freedom isn't just giving things up. Sacrifice of this kind demands a disinvestment of inner energies from the preoccupations of the things we take to be "me" and, at times, risking the subversion of what the ego wants for the fulfillment of instinctual desires, including our comfort, our sexual desirability, and how we wish to be seen by others.

In each moment, the ego arises to claim our experience. When we receive a compliment, the ego wants to use it to self-inflate. When there's some new opening in our inner work, the ego wants to co-opt it in order to build itself up, so as to say "I'm spiritual", to feel special for it, to feel a certain way about itself. In each instance, we must meet the insecurity that compels the ego to take ownership of our experience with presence and compassion while also sacrificing all of the ego's mechaniations: its indulgence, its emotional charge, its narratives, and its habits. The ego must be humiliated over and over. It must be seen as the nothingness it is, and we must be able to bear its nothingness.

The process of redirecting energy away from the ego isn't passivity because depending on one's type, it may mean sacrificing one's habitual timidity or reluctance to take a stand. It's not adopting a "peaceful" attitude or always being nice to everyone because this freedom is not a modification of the personality but a vivification of an inner life that the personality will become obedient to. It's not stifling reactions or ceasing to have bad feelings. It's watching the reactions and thoughts unfold inside without investing in them. It's not building up defenses or opposing inner states, but finding a way to be more "hands off" inside, allowing for whatever content to occur while remaining internally spacious.

Something within can watch the flow of automaticity with presence and without becoming lost in it. Something can concentrate an inner, continuous intention to work to be present. The personality and its motivations, graspings, and agendas must give way so that the energy that would otherwise be drained by these phenomena can be invested in the affirming of our intention, the Wish to awaken.

The chief characteristic of authentic transformation is sincere **humility**, a diminishment of self-importance and self-centeredness. Every event has the possibility of exposing the emptiness and insubstantiality of the ego and can be used as such. It isn't feeling bad about oneself or feeling unworthy. Both are useless. This humility goes beyond a capacity for considering others to an ontological shift in what we experience ourselves to be and how we directly know ourselves. The heart surrenders anything extraneous to essential nature, "dying before we die."

The true aim of inner work is to become humble, to become ordinary, to become nothing special. This allows us to sacrifice our self-involvement. When the heart is free, it is simple, sensitive, and actually connected with whatever impressions and objects are perceived. We simply are what we are. We can drop self-importance, narcissism, and the chronice defense of our self-image and mental positions ceases. Even the realization of our "I" as Consciousness may be a "high" thing, but it's not a "special" thing. It just is. From the grounded, humble acceptance of our authentic being, we become empty of positions, empty of grasping, manipulation, and aversions, able to take in impressions without the blinders of "me." We become **inwardly free**.

Conscious Humiliation means in each moment being aware of how the ego wants to claim our experience and skillfully acting against that habit. This is

not an outward event. It may be as simple as receiving a compliment, noticing the ego's pumping itself up in response or wanting to bashfully disown it. Merely accept the compliment, not as proof of greatness or as something we're too low for. It simply is what it is. Enjoy it, but don't need it. It is freedom from needing to hold up any particular view of oneself to oneself, others, or reality. In each moment, we must strive to empty ourselves of the part of us that wants to use every one of our experiences to self-expand.

In *Talks on Beelzebub's Tales,* J.G. Bennett (1993) recounts a story of the Dervish Ahmad Rafai that deeply impacted my whole sense of inner work for it's simple illustration:

> *I wanted to get into the Kingdom of Heaven but there were always so many people trying to get in that I couldn't get through the crowd. And then I came to one gate where there was nobody and I got in very easily and that was the gate of humiliation.*

To which Bennett added, *"If one knows how to profit by humiliation it is wonderfully easy"* (p. 132). The "crowd" is within him, and to pass through the gate to Heaven there must be "nobody."

Gurdjieff said that according to esoteric traditions, we aren't born with a soul, *we must make one*. Apart from getting lost in debate of the reality of the soul's existence or not, this question invites us to consider what "I" could be that is not based on the contents and functions of experience, but something that can be independent of the body, feelings, and thoughts. If we lost all of our delusions, graspings, agendas, hopes for the future, all strivings and goals, memories, capacities, what could be the "I"? All these things have served us, but they are not "I." We must surrender it all to be free, but we must not wait for the death of the body. This life is our vessel, our alchemical chamber, where we must collect a vibrant and concentrated presence of inner life and shed what's unnecessary. This is conscious humiliation, letting go of what is extraneous to our deepest heart. In this, we build a new body, not of flesh, but of presence.

Inner work is more of a matter of right orientation than a sequence of practices, a specific set of values, or being an accomplished meditator. Rather than doing things the "right" way, inner work is based on the sincerity of our Wish: our Conscious Need for freedom. We are on a path where every event is material to use in striving to bring a deeper and more complete Self-

Remembering and where, in moments we forget ourselves, the lack of presence resounds like a loss of oxygen that shocks us back to our inner life. Continuing curiosity, continuing to take on each new event as an opportunity for learning and awakening, no matter how small it is, must become one's consuming drive.

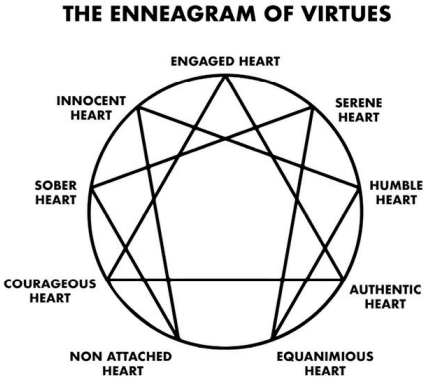
Since inner work is not a linear path, it does not have a linear progression. It is born from the strength of our Wish, which informs the unwavering focus of our Aim. If I can leave you with anything, it is this: *Feed your wish.*

In closing, I want to share the Zen *Evening Gata*, often read by my Fourth Way teacher.

> *"Let me respectfully remind you: life and death are of supreme importance. Time swiftly passes by and opportunity is lost. Each of us should strive to awaken. Awaken! Take heed, do not squander your life."*
>
> - Dōgen

[1]

1. The Virtue of Nine was called "Action" by Ichazo (Ichazo, 1982), changed to "Engagement" by Riso and Hudson (2000).
2. Originally called "Truthfulness" by Ichazo (Ichazo, 1982), called "Authenticity" by Riso and Hudson (2000).
3. Ichazo's term for the Virtue of the Five was "Detachment", clarified as "Non-Attachment" by Riso and Hudson (2000)



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